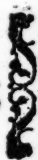


# AURORA CHYMICA:

OR

A RATIONAL WAY

OF

Preparating  ANIMALS,  
VEGETABLES,  
and  
MINERALS,

FOR

A Physicall Use;

By which Preparations they  
are made most efficacious, safe,  
pleasant Medicines for the Preser-  
vation and Restoration of the Life of Man.

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Authore

*Edwardo Bolnest* Med. Reg. Ord.

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LONDON,

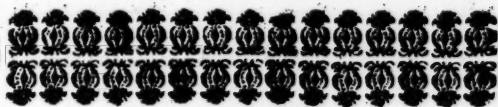
Printed by *Tho. Ratcliffe*, and *Nat. Thompson*,  
for *John Starkey* at the Miter within  
Temple-Bar. 1672.



C

h  
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To his Grace

G E O R G E

Duke, Marquess, and Earl

O F

Buckingham, &c.

*May it please Your Grace,*



Shorten not the  
recital of Your  
numerous Titles,  
as being ignorant  
what they are, or

how Eminent a Person they  
declare You to be; It is be-

A 2

cause

## *The Epistle*

cause I find You by the first of them alone, to be as loudly, as deservedly, both spoken and ecchoed Great in this our European world; Yet this is not, My Lord, the only leading Motive that induceth me still to resolve my self always wholly and faithfully devoted to Your Graces Service, and accordingly offer You what I have. It is, my Lord, Your Graces much Kindness to things of this Nature.

Your extraordinary Abilities to judge of them, together with your Candor towards all, but especially your Favours

*Dedictory.*

Favours to my particular self,  
your Servant; which obliges  
me still to make your Graces  
Service the Altar on which  
(amongst others more ample  
Gifts presented to you) I may  
offer this my mite, an Obla-  
tion of gratitude, though not  
of greatness, in its kind; it is  
indeed a Mustard-seed, which  
yet by the reflexion of Your  
Graces acceptance and Coun-  
tenance may grow to be the  
greatest among the Herbs. I  
well know this Composure  
merits not Your Patronage;  
yet may I obtain your Graces  
Faveto make it my Oppor-  
tunity

*The Epistle, &c.*

tunity, that I may return the  
Acknowledgment where I  
have received the benefit,  
and with it I humbly assure  
your Grace I am and will  
ever be

My Lord,

Your Graces most obedient

and most faithful Servant,

*Edward Bolnest.*

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To the  
Ingenious and Candid  
**READER.**



Some years since, in a Post-  
script to my *Medicina Insta-*  
*rata*, Promised this small  
Piece.

I did in that give a brief account  
of the excellency of well Prepared  
Chymical Medicines, with the Reasons why they  
were, and ought to be esteemed such, viz.  
Because their Central or Physical part was  
purged and separated from its Terrene and  
faculentia Impurity.

This way of Preparing Medicines, how-  
ever not yet owned by some with that Re-  
spect it deserves, I dare once more be bold  
from my long and profitable Experience of  
its Worth, to give it publickly that deser-

## To the Reader.

ved Honour I have for it ; and do hereby recommend it to all Learned and Ingenious Physicians, as the onely way to prepare such Medicines, as they may, in some measure, with Confidence in time of Need trust to ; I say in some measure ; because I never yet from the best of Medicines alwayes found those certain Effects I could have desired. How true this is, the daily Complaint of Industrious Physicians, as well as my own Experience makes me but too too sensible.

The manner of Preparation which I intend to declare in this following Tract, is not now Commonly used in the making up of Medicines ; for it will require not onely an expert and diligent Operator, but also Time and Expence. The reason of the Defect, I cannot, I think, attribute to any thing more truely, then to the slender Incouragement now given to the Honest and Industrious Physician by the Patient. This Ingratitude of the Patient makes the Physician careless ; This Carelessness can never produce such Effectual Remedies for the Cure of Maladies, as might else well be had ; and the too thrifty, or penurious Patient could also in time of need us well wish for, the Excellency of Purified Remedies being by several daily discovered to the world as well in fact as word. I think it  
needless

## To the Reader.

needless here to say much as to that purpose. I only offer to the Consideration of the Learned and acute, the difference between Men and Angels (Mortality and Immortality) which certainly is no other but in degree of Purity, the one, (viz. Man) having his active Soul yet drowned and imprisoned in a dirty Body, the other, viz. Angels, being free from the Clogg and burthen of such Corruptible Mansions. Chymical Medocines (if rightly prepared) are made active by Purification and a Separation of the quintessential part from its debilitating faculencies; and the greater the Purity of such Medicines, the greater their Efficacy and Power, and consequently more fit for the Restauration of decayed Nature; which Nature is no other then the like Central purity in Man, or ought else we could recover from its present infirmity and weak Condition, viz. its Spirit or Archæus; this Spirit then (which ought alwayes to be considered according to its Mansion and the organs it moves in) Spiritus & custos Corporis œconomus; If we would friendly give our help to in time of need, its necessity, and languishing condition, and would do it in a way truly suitable and fit for its reception. we must do it by something Sympathetical, viz. of its own nature, that is  
by

## To the Reader.

by the humidum radicale, the true Life and Soul of the Physical Subject we would administer; this Life is the true Physical part of the Subject, which by how much the more it is separated from its obstructing impurities, the more powerful and assistant it becomes to the thing we would help by it, and this, of such value as it is, is not otherwise to be obtained then by noble Chimia.

In short then, Chimia is the Art and onely Art that truly teacheth the Purification of those things and Physical Subjects which God and Nature hath liberally given us to make use of in time of need; and the often Repetition of Purification must needs raise what we so purifie to a much higher degree of Purity and Perfection, then one single purification can set it in.

Thou mayest here Reader, expatiate thy thoughts and lanch into a vast Ocean of Contemplation; But I pretend not to lead thee by the hand any farther: ampla mens ampla flamma. This Fasciculus Chymicus which I here present the world with, will not, I hope, find many Enemies, because its self is not really so unto any; however, if any shall traduce it, I here assure them, I can better imploy my time then in cavils, though for Truth it self; it shall suffice me to be  
its



## To the Reader.

Life  
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his Messenger; and for the rest I refer it and  
my self to a better Protector, and such a one  
as well knows both their and my heart. I re-  
ally wish well unto all the Learned and Inge-  
nious Professors of Physick, and a restaurati-  
on and retrivement of the Honour of their  
Profession. *Alterius non sit qui suus esse  
potest*, was the Motto of Paracelsus, and  
such a one as I think should not be otherwise  
then satisfactory to any the like spirit; I urge  
not my Sentiment, I offer it, and so leave  
it.

I have some thoughts of giving this Age  
one small Piece more as my Farewel, it will  
be an Essay towards the Discovery of a Me-  
dicine though not Universal, yet of very large  
extent, if we dare believe the Writings of  
the Antient Philosophers and Physicians. I  
shall not assert my Experience (but give my  
thoughts and reflections on the instructions they  
have left us) as to the Subject, or way of  
Preparation. The Subject doubtless is very  
Noble, otherwise such large Enconiums  
would not be given of it, nor would it find  
so kind a reception in the esteem of Philoso-  
phers, as I perceive they all with one consent  
have for it:

But to give some light to it, take with  
thee the Character one thus gives of it. *Est  
subjectum*

## To the Reader.

subiectum omnium virium, Elementalium, Cœlestium & super cœlestium, ab influentia enim Cœlesti & super cœlesti deorsum in hunc mundum & orbem concentrando delabuntur ac in hoc unum subiectum conflunt, inque eo arctissimo nexu asservatæ, atque vinculo, in dissolubili colligatæ tenentur, atque concluduntur. Chimicorum sic est & ob igneam virtutem in eo absconditam. *Leo rubec Philosophorum.* It is (*saiſh be*) a Subject that hath both Elemental, Cœlestial, & Super-cœlestial virtue, and that because from both Cœlestial and Super-cœlestial influence, falling into this World, they are Concentrated in it closely, and with an indissoluble bond gathered together and shut up in it.

*This is the account he gives us of it; but withal, it is not unlike the Arabians Halicali, it is Domus signata, a House shut up, and this Spirit of such inexpressible worth that resides in it; in durissimis carceribus detinetur, is closely imprisoned, as M. S. tells us; and he must be, as he farther saith, Hominum sapientissimus, a very prudent man, qui ex carceribus liberare potest, that can free and set it at liberty to act and exert its Miraculous Virtues.*

## To the Reader.

I shall not at present say much more of it; I shall onely add that for the full perfection of this Medicine by preparation, there is required a triple Mercury, a triple Sulphur, and a triple Fire. An universal Mercury preparative, and two particular Mercuries; and each of these last per se called also a Philosophical Mercury; the one mature fixed and fixing, the other crude and volatile, and conjoyned they make but one Philosophick Mercury, or Rebis cui omnia tunc operi necessaria in sunt. The Sulphurs are also three and yet but one in Nature, for being joyned they become (by due Decodion) but one noble and vivifying Medicine. The Fires are also three, a fire Contra Naturam, Preparative; a fire Natural, and a Calinary Fire; which last serves onely to excite the internal Natural fire, and so is onely as an instrument to help forward the perfection of this admirable and most desirable Arcanum. I would not that any should by this understand me to drive at, or mean any thing relating to that transmuting Elixir of the Philosophers: I hereby declare, I intend it not. I mean onely a Medicinable Elixir for humane Bodies and no other. If any thing more be in the power of Nature and Art, I do

## To the Reader.

do not in the least pretend to the knowledge of it  
but leave it in its own worth without Censure  
or asserted Credit ; yet is it my firm belief  
that as there is one Universal Mummy in  
all Bodies, viz. the Archeus, or Spirit of Life,  
so also, that God hath created some one thing  
or things, that may have the Virtue of all sub-  
lunary things in it ; and which may be so  
further Prepared, as to render it in virtue  
much more extensive and efficacious then we  
find it, and made, though not a universal, yet  
a very potent and active Remedy for the Cure  
of many now commonly judged Incurable Di-  
seases ; and such a one as may preserve health  
ad terminum ad eo constitutum, till God call  
for the Soul, and put a final dissolution to its  
corruptible Mansion of the Body, against which  
there is no Remedy ; for it is appointed for  
all men once to dye.

I shall in this Tract shew the Preparation of  
Animals, Vegetables and Minerals, for a  
Physical use.

The Tract will be indeed but small, yet  
shall it be such as that the ingenious Searcher  
after knowledge of this kind, may by it be  
taught to be his own carver ; in what else he  
shall further desire in it ; I shall give both  
general Instructions and particular exam-  
ples

## To the Reader.

ples in each kind, and of each Kingdom; which though not many, will be as sufficient guides to a larger progress: Though I shall in the following Preparations shew the Manifestation of Spirits, Oyles, and Salts; yet do I not from thence affirm them to be the true constituent principles of created things, any otherwise then as Water changed into those forms either before or after the Seeds laying hold of it.

I am satisfied for the present, that water (and its parts) is the first Matter of things, and altered by Seeds inspissatione fermentali, viz. That all things have their Beings and nourishment mediately or immediately from Water:

But this being sufficiently, and I think, beyond farther dispute, cleared by the Subtile and Learned Dr. Th. Sherly in his Origin. of Bodies, and Nature of Petrifaction.

I shall say no more of it, but refer the Reader to that excellent though concise piece of his, before mentioned. If any shall think my following Instructions not altogether satisfactory or sufficiently full, I here promise them I will not be wanting upon their civil address, to afford them my farther assistance,

## To the Reader.

*stance either in this or ought else, of this  
Nature proposed, in the mean time I wish  
all may do well, and*

*Farewel,*

*Queen-street near  
Guild-hall, London.  
March 26. 1672.*

EDVV. BOLNEST.



# Aurora Chymica :

THE FIRST PART.

## CHAP. I.

*Of the Preparation of Animals.*



True Wisdome is a Universal, Experimental Knowledge of each Nature, of what it is Compounded ; and into what this Nature may again be resolved, that by the Resolution the Pure and Impure of each thing may be known ; and consequently, the Seeds of Perfection and Imperfection will be made manifest ; the im-

purities rejected, and the Pure made more pure and perfect. This is to be obtained onely by *Chimia*, and her purifying Operations and Preparations, so that *Chimia* relates not onely to Metallick Preparatives, as some would needs interpret, and many do yet believe; but contains in it the true preparation of Medicine, for to Cure Diseases, and to restore to absolute and perfect Health, is truly to perfect imperfect things; Which is the onely Intent and design of noble *Chimia*.

The Purity of each thing lies in its Center, or is so conjoynd with its impurities that it is not to be separated and made truly pure, but by such Chymical Operations as the true Fathers of Philosophy have excogitated; such are Putrefactions, Distillations, Calcinations, Sublimation, &c. and at last a true Union, coagulation and fixation, being by these purifying and perfecting preparations brought to this pass, it then becomes most potent and efficacious in its actions. And hence it is, that Chymical Medicines are the most powerful and noble, seeing they consist onely of the Purity of Nature and the first Central matter.



## CHAP. II.

A general way of preparing Animals into a true Physical Arcanum or Medicine.

**T**AKE what Animal soever thy fancy best liketh, and thou thinkest most fit to prepare, and make into an active Medicine. Kill it, take it (but separate nothing of its Impurities, as feathers, hoofs, haire or other accounted heterogeneous substance, or excrement) bruise all in a large and strong Morter to a fit consistency, put it then into a Vessel for putrefaction, and put upon it of the blood of Animals of the same kind, so much as may well moisten it; or which is better, cover it all over, shut close the Vessel, and set it to putrifie in *fimo equino*, viz. Horse-dung, for forty or fifty dayes, or more, that it may ferment; Distil then with the boyling heat of *Balneum* or *Bath*, whatever will rise, cohibate this water often until it rise Spirituous, and like *Aqua ardens* or Spirit of VVine, and a volatile salt arise together with this spirit; this being done keep close your said Spirit and Salt, your Vessel being well cold, set it into a Furnace for

a stronger heat, and there with the heat of Ashes distill whatever will rise; this increasing your Fire gradually, will be both water and oyl, distill as long as any thing will come forth; keep safe this VVater and Oyl, calcine what remains in your Distillatory in an Earthen vessel with a violent fire until it become a gray whitish ash; upon this ash in a fit Vessel, pour your VVater and Oyl before distilled, and thence distil it again; keep them safe and again Calcine the *faeces* or *Caput mortuum* to a white ash, cohibate (or pour) again your VVater and Oyl upon it, and again distil it thence and keep it, this calcination, cohobation, and distillation is so often to be repeated as until neither your VVater nor Oyl have any *empyreuma*, separate then the VVater from the Oyl, and rectifie the Oyl seven times, or until it be very clear and free from *faeces*; then keep it safe and close stopped until you have further occasion for it. Rectifie also your VVater until it be very clear and pure; pour it upon the *Caput mortuum* well calcined and in a fit vessel, let it boyl to extract the fixed Salt, or *humidum radicale*; after boyling let it cool, and filter it, that what Salt is in it may with it pass through

through the *filter*; Distil it then by Retort to a dryness; this Salt Calcine again gently, dissolve it again, *filter* and congeale it; and this operation of calcination, dissolution, filtration and coagulation repeat until the Salt dissolve clearly in its own water without any faces residing. Take now the spiruous substance first distilled; distill or rectifie it seven times to separate its Phlegme, which will in each distillation, if you proceed gently, be left in the bottom of your Vessel; being well freed from its Phlegme joyn it with the water that hath in it the fixed Salt; to these put your rectified pure Oyl and digest all thus united in a fit circulatory Vessel the space of a Moneth; distill then with very soft heat, and first your Spirit will rise most pure, this being all come over, keep it apart and gently increasing the heat draw off the waterish part next rising; that being all come over cease youre Fire and let all cool; being cold open your Vessel, and again joyn your Spirit to the remaining Salt and Oyl, and circulate them in a gentle warmth to a perfect Union. Being thus well united, thou hast a pleasant, safe, and noble Animal Arcanum, to fortifie the Animal

life and restore health and vigour to the languishing Spirit till God call for its final dissolution and separation, &c.

*The Virtues.*

*This being a general Example, and Method fit to be used in the Preparation of any Animal, or part of Animal whatsoever, and not of a particular Animal. You must in the preparing of a particular Animal, consider what Virtues Physicians have attributed unto it, and soue it; and its Dose according to the occasion, Strength, age, and constitution of the Patient, &c. and in a fit Vehicle.*

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CHAP. III.

*A Mummiall Quintessence.*

**T**AKE of the flesh of a sound young man dying a violent Death, about the middle of *August*, three or four pounds, let the flesh be taken from his Thighs or other fleshy parts; put it into a fit Glass, and pour upon it highly rectified Spirit of wine, so much as may overtop it three or four fingers breadth, shut well your vessel, and let it stand so three or four days; take

out

out the Flesh and put it upon a glass plate, imbibe it often with well rectified Spirit of Salt, let the Plate stand uncovered, but in the shade, and where no dust or other filth may fall upon it; having often imbibed it with spirit of Salt, and it being now fully impregnated with it, let it dry in the shade upon the same Plate, but be sure you often turn it; being well dried, you may put it up in a fit glass and keep it for use. But willing to have it yet a more efficacious Medicine, proceed thus with it. Take a pound of it, beat or grind it to a most subtile powder, pour upon it in a fit Glass vessel pure Spirit of wine; shut well your vessel, and digest it in a gentle heat of *Balneo* the space of 21. days, until the *S. V.* be very red; pour off the tinged *S. V.* and pour on fresh; digest it again in the like heat until it be again tinged: pour this also off by gentle inclination; repete this affusion of fresh *S. V.* and extraction, until your flesh will yield no more Tincture; pour then all your tinged *S. V.* into a fit circulatory vessel, shut well its joynts, and digest and circulate it the space of fourteen days with most gentle heat, until it have let fall all its Fæces: this being done, pour off gently

the clear tinted Spirit into another circulatory Glass, shut it close, the remaining faces put to the first faces of your *Mummy* from whence you drew your Tincture, and distil from them by the heat of a boyling *Balneum*, whatever will arise; put this to your purified and circulated Tincture; the remaining fœces calcine with a most strong Fire until they become a whitish ash; out of the ash extract the fixed Salt with Lilly-convally water, which filter and coagulate by distillation; calcine again this Salt very gently, dissolve, filter and coagulate it as before, reiterate these operations of calcination, solution, filtration, and coagulation so often as until your Salt acquire a sufficient whiteness, purity and saccharne tast, and leave no faces in the dissolution, joyn it then to the reserved Tincture, and with a very gentle heat of *Balneum Mariæ*, draw off part of the Spirit of Wine until the remaining matter be left of the thickness or consistence of honey, which keep in fine Glass vessels closely shut. This produceth wonderful effects both in preserving and restoring health.

is then

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3. The

2. The Quintessence of Mans Blood,  
blood of a Stagge, or any other.

**T**AKE of the Blood of very sound and healthy young Men, in the Spring time, *Mercury* being above the Horizon and and in Conjunction with the Sun in *Gemini* or *Virgo*: Take of such blood a large quantity, gather it in Glass vessels, let it settle some time, until it hath thrown out all its waterish humour, which separate by wary inclination; Take now of this concrete blood five or six pounds, which put to ten or twelve pints of well rectified Spirit of Wine in a fit vessel, shake them very strongly together that the blood may be very well dissolved and diluted by the Spirit of wine; shut well the vessel, and let it so digest six or eight days in warm ashes (but have a care your heat be not so great as to Coagulate the blood) your Digestion being over, put to your distilling vessel, its head, and distil with gentle fire; separate so the Spirit of wine, until the drops begin to be white, change then your Receiver, increasing very gradually your fire until the Distillation be fully over; which being done, increase yet your

your Fire until the *Volatile Salt* arise into the head of the Alembick as white as snow. keep well this Salt and add it to the white liquor before distilled, but first rectify the liquor, and then add the Salt and rectify both yet several times: to these thus purified add the fixed Salt drawn out of the *Caput mortuum* of the blood, by Calcination, Solution, Filtration and Coagulation, and these oftentimes repeated, having made conjunction of these purified Substances, digest them for some days, then separate by gentle distillation the phlegm; what shall remain behind is the *Arcanum* of Blood, and a most noble Quintessence.

*The Virtues.*

It is a very high Balsam excelling much the power and virtue of Natural Balsam, both in preserving from Corruption, and also in healing all Wounds, Ulcers, &c.

A potent Preservative in time of Pestilence, Leprosie, Palsie and Gout of all sorts, it certainly gives present ease to, and radically Cures; to Heetical and Ptifical persons a certain refuge; the Quartane, and all kinds of Melancholly, it perfectly helps.

*Wounds*



Wounds and Ulcers both internal and external, it in short time perfectly Conglutinates, and radically Dries up, even to admiration.

It may not without benefit be made use of in all or most Diseases; it is to be taken in Vehicles suitable to the Distemper, if to be had; if not, in broth, Cinamon, or Treacle-water, and with a fasting Stomack.

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## CHAP. IV.

### 3. The Quintessence of Mans Bones.

**T**AKE of the Bones of a Man which hath not been buried fully a year, cleanse them well from the earth and dry them; being dry beat them into very small pieces or a gross powder, which moisten daily for ten or twelve dayes with good Spirit of VVine, put them then into a fit earthen vessel, and distil from them *per descensum*, their Oyl, which rectify well by Retort seven times, that it may acquire the greater subtilty and penetration, the *faeces* or *Caput mortuum*, which remained after the distillation *per descensum*, Calcine for three dayes with a strong Fire, and out of the ashes extract the fixed Salt with  
distilled

distilled water of Elder; purify this Sale very well by repeated calcination, solution, filtration & coagulation, joyn and incorporate it well with its rectified Oyl, which will easily imbrace it, provided both be very pure; circulate them a while in gentle heat, then draw off the watrish humidity, the rest keep as an excellent Balsamick Remedy. It is a noble Remedy against all Arthritick pains, &c. It must be applied outwardly; with Lint dipped in it.

## CHAP. V.

### 4. *The Quintessence of Mans Urine.*

**T**AKE of the Urine of a sound and healthy man about thirty, fourty, or fifty pints; evaporate it with very gentle heat to the thickness of a Syrup (but be sure you take new Urine, and not what hath suffer'd any putrefaction) put this thick Urine into a fit putrefactory vessel of Glass, put to it of pure Spirit of VVine about a sixth part; shut well your Glass and set it into Horse-dung, where let it stand, renewing as often as occasion shall require  
your

your Horse-dung, the space of a Moneth  
or until your Urine grow very black; then  
take it out and distil it with gentle heat  
that the S. V. may first rise, which you  
may know by the veins in the head of the  
Alembick, if it rise alone; if together  
with it the Spirit, and volatile Salt of  
the Urine do also arise, receive them to-  
gether; being all come over cease your  
fire, your Salt will be most of it in the head  
of your Distillatory. Take it out when  
cold and put it to the rest, with the Spi-  
rit of VVine, and rectify them together  
several times until it be most pure and pe-  
nertrative. Calcine now the fœces or *Ca-  
put mortuum*, from whence you drew your  
Volatile Salt and Spirit; and out of the  
ashes extract with distilled water the fix-  
ed Salt, which filter and coagulate; a-  
gain gently calcine, filter and coagulate:  
This operation continue so long and often  
as until it become most pure leaving no  
fæces in the dissolution; this fixed Salt,  
joyn with the Volatile Salt before rectifi-  
ed, together with the S. V. and keep it  
in Glasses close stopped, for Medicinal use;  
and you have the Quintessence of Urine,  
Ec.

*The Vertues.*

*It is excellent for the Cure of Gonorrhœas; virulent or simple; it is good against Strangury; the Stone in the Reins and Bladder; it resists internal and external Putrefaction, and is accounted a very great Preservative in time of Pestilence. It must be taken in Cinamon or Treacle-water, about ten or twelve Drops at a time, and in a Morning fasting; it sometimes will gently purge and loose the Belly and provokes to Urine, &c.*

5. *The Quintessence or Arcanum of Toads.*

**G**ET in the Moneth of June and July a great quantity of overgrown old Toads, kill them and hang them up in the Air, where the Sun may shine upon them almost all the day, at least for the hottest part of it; Thus let them hang until they are well dried; being well dried Calcine them to a whitish ash, out of the ashes extract with *Carduus*-water the fixed Salt, filter and coagulate it; Calcine it again gently, and again dissolve, filter and congeale it. These operations continue so often, until the Salt leave no longer any

any faeces in the solution, but acquire both Whiteness and extreme Purity. Take then your purified Salt and dissolve it in Spirit of Orenge or Treacle-water, and keep it safe for use.

*The Vertues.*

*It is a noble Remedy against all sorts of Poison; a powerful Medicine to expel Pestilential Venome; it Cures Cancers, pestilential buboes and carbuncles by outward application; inwardly it is to be administred in Cinnamon-water, or Treacle-water, about a dram at a time fasting; the outward application is to be done by anointing the part affected, &c.*

6. *The Quintessence of Quails (or any other Birds whose flesh is esteemed Restorative)*

**T**AKE what quantity of Quails you will, separate both feathers and fat, the flesh with the bones cut into very small pieces, put them then into a fit circulatory Glass vessel, shut well its joynts and set it into a boyling Bath, where keep it for twenty four hours; this being done pour out what liquor shall come from them

them, yet hot into another Glass, fit for  
 Deputation; shut well the joynts and set  
 it into a gentle heat of *Balneum* to separate  
 the fæces, which you must every three  
 dayes separate by decanting the Liquor  
 gently from them into another Glass, the  
 Flesh and Bones which remained after  
 extraction of the Liquor, you must Calcine  
 to a whitish ash; and out of the calcined  
 ash extract with distilled damask Rose-wa-  
 ter the fixed Salt; which purifie to the  
 highest by gentle Calcinations, Solutions,  
 Filtrations, and Coagulations, until it be  
 indeed very pure and sweet; this added  
 to its *Succus* or former purified Liquor, you  
 may preserve as a most noble restorative  
*Arcanum* or Quintessence: It will not  
 be amiss, if for the better preserving of the  
 Liquor, you make more of the fixed Salt  
 of the same kind, and add it to it.

After the same manner you may pre-  
 pare the like Quintessence of Capons,  
 Partridges, and all Birds whose flesh is  
 accounted good and restorative. It is  
 highly restorative to all persons decayd,  
 either through Age or Sicknes; and wor-  
 thy the greatest Persons. Its Dose about  
 half a spoonful at a time in some fit vehicle  
 and that at any time.

*The Quintessence of Swallows.*

**T**AKE thirty or forty Swallows, strangle or stifle them until they be quite dead, that so their whole blood may remain intire in their body; cut or chop them with all their Feathers, to very small pieces; put them so prepared into Glasse vessels, add to them some Spirit of Celandine or Eyebright, and digest them for several days, then distil with gentle heat of Bath all its spirit, change then your Receiver, and increasing your fire distil the remaining humidity as long as any will rise; rectifie well the Spirit and keep it; take the *Caput mortuum* and calcine it to a grayish ash; out of the ashes extract the fixed Salt; which purify by repeated calcinations, filtrations, and coagulations, until it dissolve without faeces; joyn then the Spirit with this Salt, and digest them until they are well united, and you have the Quintessence of Swallows; and a very excellent *Arcanum*, &c.

C

Vertues

## Virtues and Use.

This Quintessence is a very powerful Opthalmick for all Distempers whatever that afflicke the Eyes, by dropping in some few drops daily and taking it inwardly, to the quantity of an Ounce also every morning; it is a certain Cure for the Epilepsie, the affected party taking each day an Ounce for several dayes the body being first well purged by convenient Medicines, &c.

## 8. The Quintessence of Sea, or River Crabs, &amp;c.

**T**AKE a great quantity of well grown Crabs, make them very clean, bruise the shells very small and beat the flesh to a mashy substance in a Marble Mortar, put both shells and flesh so prepared into a Glass Distillatory, and with the heat of a Boiling Bath or gentle heat of Ashes, distill what Liquor will come over, rectifie it until it leaves no scæces; Calcine then the remaining *Caput mortuum* or scæces of the flesh and shells until it acquire an ashy colour; out of those ashes extract the fixed Salt with distilled water of Ox-eye (an herb) or Saxafrage; Filter and Coagulate



agulate it, Calcine, Dissolve, Filter and  
Congeale it so often as until it be very  
white and pure, and be totally free in the  
dissolution from all terrestreity; put it  
thus pure to its distilled and rectified Li-  
quor, and keep it safely in fit Glasses for  
your further use.

*The Virtues.*

It is very excellent to break and drive out  
the Stone both of Reins and bladder; it pro-  
vokes Urine, and therefore good in dysury,  
&c.

8. *The Quintessence of Earth-wormes.*

**C**ather a quantity of large Earth-  
worms, put upon them, in fit Glass  
vessels, of very well rectified Spirit of  
Common Salt, so much as will cover them  
the breadth of three or four fingers; di-  
gest them in B. the space of 24. hours. Di-  
stil them then *per Retort* in sand as long  
as any moisture ascends, which rectify yet  
seven times, or until it be very pure, the  
sces remaining after the distillation of  
the Spirit of Salt and Water of the  
Worms. Calcine with a strong Fire un-  
til

til it become a white Calx, out of which with distilled Rain-water extract the fixed Salt, Filter and Coagulate it, Calcine, Dissolve, Filter and Coagulate it, yet so long, as until it becomes most pure; to this put the before distilled and rectified Spirit, and keep it safe as an excellent Medicine.

*The Virtues.*

*It is a certain Remedy against all sorts of Wormes in Children, both to cleanse them of those already bred in them, and to free them from farther generating or breeding the like.*

*9. The Quintessence of Cantharides.*

**D**issolve what quantity you will of *Cantharides* in a well rectified Spirit of *Salgem*, digest the Solution twenty four hours, that so the *Cantharides* may be well dissolved; Filter the solution that it may become clear and pure; to this solution pour gently, and drop by drop of pure Oyl of *Tartar per deliquium*, do so until you perceive no farther contention between the Solution and Oyl of *Tartar*; Let all stand quiet, and Chrystals will shoot, which contain in them the Quintessence

essence of the *Cantharides*; the remaining liquor which shoors not into Chrystals, hath the same virtue and efficacy with the Salt; keep both safe as very excellent Medicines.

*The Use and Virtue.*

*It is a powerful Medicine to break and expel the Stone in the Reins and Bladder, &c.*

10. *The Quintessence of Centipedes.*

**T**AKE a sufficient quantity of *Centipedes*, with half so much pure common salt, dissolve them in a well rectified Spirit of common Salt, digest the Compound solution the space of twenty four hours, distil them *per Retort* in sand, that the water of the *Centipedes* may come over together with the Spirit of Salt. This spirit must be often rectified in new and clean Retorts, and then kept close until farther process, the faeces, remaining after the distillation of the Salt and *Centipedes*, Calcine very well, purify the Salt by Solution, Filtration and Coagulation, that it become most pure, and almost as fusible as Wax in a gentle heat; add to it then

some quantity of pure Spirit of Wine, digest them together, Circulate and putrefie and so often distil it thence, if thy patience will allow it, until at last with a strong Fire it become volatile and rise with the Spirit; to this add the first distilled Spirit and keep it for thy use as the Quintessence of *Centipedes*.

*Virtues.*

This Quintessence taken inwardly with Cinnamon-water or Orange-water as its vehicle, it highly purifies the blood, and much avails in the Cure of the Leprosie, by reason of the Spirit of Salt joyned with it. Outwardly applied it cures all sorts of Ulcers, by annointing or touching them lightly with it, and internal ones by taking inwardly with Spirit of Turpentine.

11. *The Quintessence of the Hart.*

**T**AKE about the middle of *August*, the Head of a Hart that hath cast his old Horns and is again adorned with new and tender ones; draw off the skin, and the Head with the Horns braise well in a large stone

Stone Morter to a pappy substance or consistency, and with an equal quantity of the Blood of the Hart put it into a fit Glass-vessel to putrefy in the heat of Horse-dung for one whole Moneth, or forty days. The time of Putrefaction being over, put all into a fit Glass distillatory vessel and distil in the heat of *Balneo*, or gentle heat of Ashes, that the Spirits, if any be, may be so separate from the Phlegm, which you may know by this; The Spirit rises in veins like *S.V.* in the Head of your Still; these ceasing change your Receiver and receive the Phlegm, until white and thick Spirits arise, change then again your Receiver, and the whitish Water which then arises receive by it self; increase discretely and gradually your heat as long as any such white fumes arise, these being all come over, you are yet to raise your heat gradually to the highest, so will there sublime into the head of the Alembick, and stick to the sides of it, a very white and volatile Salt, not unlike to Salt of Urine; you are to keep this Salt very closely in fit Glasses; the Spirit and white Water are to be rectified nine times to acquire a sufficient Purity, and then to be joyned with the volatile salt before reserved, and

again several times to be distilled together each time changing or making clean your Alembick; take then the *faeces* or *Caput mortuum* of the first distillation of the Harts Head, and calcine it with a strong Fire until it becomes a whitish *Calx*; out of this extract the fixed salt with distilled Rain-water, Filter and Coagulate it, Calcine, Dissolve, Filter and Coagulate it, so often as in the solution it emit any *faeces* or terrestreity; being totally pure joyn it with the other essences, *viz.* its Spirit, volatile Salt, and white Water, and digest them until they are very well united, and you have the *Arcanum cervinum*, or Quintessence of the Hart perfect, &c.

### Virtues.

This Quintessence is a great Restorative to decayed Nature. It perfectly eradicates all kinds of Epilepsie; Inveterate Head-ach, Vertigo and Madness it self. And for the Prolongation of Life, almost equally efficacious with the best of Medicine. Its Dose is about a Drachme, in Broth or such like Vehicle.

12. The Quintessence of Harts Horn,  
Monocerote, Rhinocerote, or bony Ivory,  
or any such Horns, or horny substance.

**T**AKE any of the foresaid Horns, what quantity you will, rasp and beat them to a subtile powder, put it into a strong Glass Retort well coated or luted, set it into your Furnace for a naked Fire, apply a large Receiver which close very well to the neck of your Retort, and give Fire gently at first, increasing it gradually to the highest, until its 'pirituous, oily and saline substance be all come over that will arise, cease then your Fire; all being Cold, rectify your Spirit several times with the volatile Salt to free it from Phlegm and other impurities; rectify also the Oyl from a small quantity of well Calcin'd Vitriol: being both purified keep them till you have extracted the fixed Salt which you will have in the *Caput mortuum* left in your Retort, Calcine it therefore in a strong Fire until it become a grayish white Ash, and with Common distilled Water, extract its fixed Salt by Decoction

Decoction, Filtration, and Coagulation, and by a repetition of those operations, render most pure, to this put your purified fixed Salt, add its Spirit and volatile Salt; digest them together a few days, abstract the Phlegm if any be, in gentle B. add then the purified Oyl, and in a Bolt head digest them again to a perfect Union, and you have a very safe and penetrative Medicine.

*Its Virtues, and Use.*

*This Arcanum is both Cordial and Purgative, for it cleanseth by Sweat and Urine; it is very penetrative and a good Remedy in time of Pestilence: It is also very profitable towards the Cure of the Gout, Pox, Scurvy, malignant Feavers, and all distempers where Sweating is necessary. Its Dose ʒj. ʒjss.*



14. *The Quintessence of Vipers.*

TAKE what quantity thou wilt of Vipers, take out their bowells, cut off their heads and tails, pull off their skins, and having so done put them into a fit dissolatory Glass vessel, pour upon them a well rectified Spirit of Salt, made of *Maltha* Salt (this will be best performed about the middle or latter end of *June*) set them to digest in warm Ashes for 24. hours; pour off the clear solution into a Glass by it self, and if any of the Vipers remain yet undissolved, put upon them a fitting quantity of the like Spirit of Salt wholly to dissolve them. The solution being well performed and all cold, pour to this solution gently and by little and little, so much of a pure deliquious Oyl of *Tartar* as will totally mortify the Spirit of Salt; let it stand close covered and Christsals will shoot, which contain the Quintessential Viperine *Arcanum*; what shoots not into Christsals but remains in the form of a Liquor hath the same virtue, though different form, and ought therefore to be safely kept as a noble Medicine.

*Its Virtues.*

*This Arcanum of Vipers is a most powerful Medicine to expel all Poison, and a very great strengthener of the Heart and Vitals ; it is very excellent in Pestilential fevers ; and outwardly applied it is very efficacious against the bitings of venomous Creatures ; also to Mature all manner of Tumors whether Pestilential bubos or other like swellings ; it much mitigates if not perfectly Cures the Leprosie , and is a very potent Preservative to keep the Body in full health and Vigour.*

*15. The Quintessence of Civet and Ambergris.*

**T**AKE of good Civet, and unadulterated Ambergris, of each a like quantity , put them into a large Matrace or balk Head , pour upon them of a high rectified and fragrant Spirit of Wine, so much as will overtop them the breadth of six fingers ; shut well your vessel and set it into a gentle heat of *B. M.* where let it stand to dissolve and digest about twenty four or thirty hours ; pour off then the clear

clear solution by decantation (without moving the fæces) into another Glass, if any thing dissoluble yet remain, pour more Spirit of Wine upon it, and put it to dissolve in *B.* as before. This do until all the pure part of each be totally dissolved by the Spirit of Wine; put then all your solutions together into a fit Circulatory Glass, and being so close shut that no spirits may possibly exhale, set it again in a very gentle heat of *B.* where let it continue for 21. dayes, that all the pure parts may be well dissolved, and all the heterogeneous and sæculential settled to the bottom; separate warily the pure Ambarine Quintessence from its Dreggs by inclination, and pour it into another fit Glass for further Circulation; this operation continue so long as until after long standing it emit not any fæces or set any hypostasis: this being rightly and fully performed distil away with very gentle heat, part of the Spirit of Wine, until your Quintessence acquire the thickness of Honey; keep this Ambarine Quintessence as a very noble Cordial Medicine in time of need.

*Its Virtue and Use.*

*It is a very high Cordial, and one Grain or two given in a little Preserved Orange, Limmon, or Citron pill bruised doth wonderfully revive the most languishing Spirit; it strangely refresheth and acuates all the senses, and is exceeding powerful to prevent Infection in time of Pestilential Contagion, &c. One grain or two in spirit of Citron, Oranges, Limmons or Cinamon-water, as its Vehicle.*

16. *The Quintessence of Bees Wax.*

‘ This I place here amongst the Animal Arcanaes, because it is gathered  
 ‘ by Animals; and though not of their  
 ‘ essence, yet the fruit of their Labour.

**T**Ake of pure Bees Wax a pound, cut it into very small shavings, mix with it three pounds of very well washed white Sand, put it into a very strong and well coated Glass Retort, set your Retort into your Sand Furnace, fit a large Receiver to your Retort and give Fire by degrees, gradually increasing it until your Oyl of Wax be come over, which will require

a very strong Fire at last; the spiritous substance of the Wax being all come over, cease your Distillation, let all cool, and being cold rectifie your Oyl seven or nine times in new Retorts. Then is your *Arcanum* or Quintessence of Wax perfect, and a most subtile balsamatick essence.

*Its Vertues.*

It is very prevalent in the Cure of Disenteries and all Fluxes; it helps all Ulcers internal and external; it suddenly Cures all sorts of wounds, and also mitigates the pains of Emrods, and after Cures them. Its Dose may be from eight to sixteen Grains in Spirit of Wine, or Spirit of Limmons; Orenge, or Cinamon-water. Outward application is to anoint the place affected or grieved.

17. *The Quintessence of Honey.*

TAKE what quantity you will of pure Virgin-Honey, dissolve it in distilled Rain-water, scum or clarify it so long upon a gentle heat, till it be quite free from a rising scum, and remain most clear in the water it is dissolved in; Circulate it for six weeks in a *Pellican*, and then Distil it with

a very gentle heat in *Balneo*; that what will may there ascend; the residue distilled in Sand to a driness, Calcine the remaining fæces and extract the fixed Salt, which by repeated Calcinations, Solutions, Filtrations, and Coagulations must be rendered most free from all fæces and terreſtreity; This must be joyned with the Water nine times rectified, and both with the Oyl first distilled *per Arenam*, and afterwards rectified to the highest Puriry by repeated Distillations, and so digested until they become one gummy substance, which keep in fit vessels as a powerful *Arcanum*, and Quintessence of Honey, &c.

*Its Virtues and Use.*

*It is a great preserver of health and corroborater of the Vitals, and therefore profitable in most Diseases. Its Dose about a Drachme in Broth or other fit vehicle.*

*18. The Quintessence of Fats, and particularly of Dear Suet.*

**F**At in Animals is of the same Nature that Gums in Vegetables, being indeed no other then certain sulphurous Excrements, which yet though such want  
not

not their Virtue, for they are full of an noble Sulphur, by which means being well and Chymically prepared, they are of excellent use in Medicine, and produce most admirable effects being duely applied.

*The Process.*

**T**AKE of Deares Suet what quantity you will, melt it; being well melted and Clarified, take pieces of old Tyles, make them red hot, and quench them in the melted Suet that they may Imbibe as much of it as they can bear; Beat these Tyles to a most subtile powder, and put the powder into a strong and well coated Glass Retort, which place in a fit Furnace for a naked Fire; put to it a large Receiver and lute it close. Give Fire gradually and as it requires; distil an Oyl as long as any will come; rectify this Oyl seven times in New and Clean Retorts; keep it safe and close stopped in fit Glasses, for Medicinal uses, &c.

*The use.*

Oyles of the Fat of Animals thus Distilled, if they be impregnated by Infusion with the Virtue of Vulnerary Herbs and Flowers, become all very excellent Balsams for the Cure of Wounds, &c.

19. *The Quintessence of the Marrows of Animals, &c.*

**T**AKE a sufficient quantity of the Marrow of any Animal, gathered in the Full Moon; put it into a Retort, (but leave the third part empty) set it into a Sand Furnace, joyn your Receiver to it, and put Fire under it, which increase gradually, and Distil until nothing more will come over; the distilled Oyl rectify yet several times with a small quantity of Vitriol calcined to a redness, changing each time the Vitriol and putting new. You may, to render this Oyl more efficacious, add to it the fixed Salt of the same Animal, well purified from faces.

And



And by this means you will obtain  
an *Arcanum* of very great power to al-  
lay all Pains especially Gouty, and to  
discuss Tumors, even such as refuse  
all other means applied.

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Aurora Chymica.  
OF THE  
PREPARATION  
OF  
Vegetables.

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The Second Part.

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Authore  
*Edwardo Boineft* Med. Reg. Ord.

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A



# Aurora Chymica.

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## THE SECOND PART.

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### CHAP. I,

#### *Of Vegetables,*

**I**N all Herbs, Plants and Trees, and all others that are of the Vegetable Kingdom, doth there lie hid a most Subtile and pure æthereal and fixed Substance, the Cherisher and Support of Life; the Food and Nourishment of Natural heat, the Root and Foundation of all its faculties; these substances abounding,

D 4

Trees

Trees flourish, germinate and bring forth fruit; these once decaying they grow dry, unfruitful, wither and dye: These substances are worthy your search and enquiry after; for in them lyes the Virtue of every Vegetable; and the manner of their extraction is as followeth.

I. *The Quintessence of Wine, and its Philosophick Preparation.*

TAKE of pure *Spanish* (or any other generous Wine) Distill its Spirit by Alembick; the Spirit being all come over, which you may easily know, either by the veins in the head of your Alembick, or by it tast; change your Receiver, keep your Spirit in Glasses close stopp'd until you have further occasion for it. Having changed your Receiver, Distil the remaining substance of your Wine as long as any thing will rise, even to a dryness; the dry *Caput mortuum* beat to powder, and put it into an Earthen vessel not glazed, and set it into a Potters or Glass Furnace to Calcine until it be very white, but put it not so hot as to melt; being thus well Calcined, take it, and beating it to powder, put it into a large Matrace,

pour

pour upon it your Spirit of Wine of the  
 first Distillation not rectified, so that it  
 overtop it eight or nine fingers breadth;  
 shut well your Glass and set it into a heat  
 of ashes, give it such a heat that it may  
 gently boyl, or simmer for six hours; let  
 it cool a little; what is dissolved in the  
 Spirit pour gently into another large bolt  
 Head; dry the remaining Tartar, put more  
 Spirit of Wine to it and boyl it as before;  
 pour out the Dissolution yet warm, and  
 dry again the remaining Tartar, put fresh  
 Spirit again upon it and boyl it as before;  
 pour off the Spirit to the former solu-  
 tions, dry again the remaining Tartar, if  
 any be, and again Calcine it, and again  
 dissolve it with fresh S. V. of the first di-  
 stillation as at first; continue this operation  
 until all your Tartar, except its faces, be  
 wholly dissolved in your S. V. Take now  
 all your solutions and put them into a Glass  
 body, apply its Head and Receiver and  
 Distil in B. M. as long as any thing will  
 rise, and the matter be Congealed; re-  
 move then your Receiver and shut it well  
 that nothing expire; put your Body  
 then into a heat of Sand and distil it that  
 if any corruptible part remain still in it, it  
 may by that heat be Calcined; let it con-  
 tinue

tinue in that heat for fix houres, let it cool; being cold, powder it, and proceed with it as at first with the Spirit you drew from it, until it be again all dissolved by boyling in the said Spirit. Distil it then again by *B.* as much as will so rise, the rest in Ashes, or Sand. Then again dissolve it as at first by boyling it in its Spirit; again Distil it *per Balneum*, as long as any will rise; and again *per Arenam* totally to dry the Salt.

And this process of dissolving it by boyling it in its Spirit, and distilling it *per B.* and *per Arenam*, you shall so long and often repeat until in the dissolution it emit no fæces or terrestreity, and remain after distillation of its Spirit, like an Oyl; keep safe this Salt till you have this Spirit further prepared.

Take now of your Spirit used in the preparation of your Salt, or other the like Spirit; rectifie it rightly so often until it be *totus ardeus*, that is, totally burning, so that it will also burn a linen Cloth dipped in it. Take your Salt; weigh it, pour upon it six times its weight of your rectified Spirit; shut well your Glass and set it into a lent heat of *B.* for two dayes; then Distil it in gentle heat of Ashes, which



which distillation continue as long as no veins appear in the Head of your Alembick; the veins appearing, change presently your Receiver and shut it close, for it is an Animated Spirit, having power to vivify its Body; continue then your distillation increasing your Fire, that if any Phlegme remain, it may by that degree of heat be driven out and removed; let then your Fire cease, and your Glass being cold take out the matter, powder it, and put to it four times its weight of pure *S.V.* as before; digest or putrefie it again; distil it again as before; receive the Animated Spirit rising without any veins in the head of the Alembick by it self, and the other by it self. This operation repeat four or five times, and you will have your Spirit fully Animated, and your Body Exanimated and Calcined.

This Spirit with its Body is fit for all Physical operations: but here we will use it for the vivifying its own body.

Take therefore the Faces and Salt or Earth out of your Glass and grind it to powder, put a little of it upon a red hot plate of Iron, if it flow as Wax and fume not, 'tis perfect, but if it emit any fume, repeat the former Operation with fresh Spirit

Spirit of Wine, until you find it flow like Wax upon a hot plate, and fume not at all.

Having brought it to that pass that it be fully Exanimated and fume not, know exactly its weight, put it into a fit Glass Body, and put to it a fourth part of its weight of the Animated Spirit; shut well the Glass and set it into a gentle B. for three or four dayes until it be Congealed, or have imbibed its Spirit; this being done, remove your blind Head, and putting on a distilling Head, Distil in heat of Ashes what will rise, which will be insipid as common Water. Put on again a fourth part of Spirit, Congeal in *Balneo* as before; distil off again the Phlegme in Ashes; and this operation or process continue until your Sa't have imbibed all its Animated Spirit and come to this pass, that if you put a little of it upon a red hot plate it will go away all in fume; this is a certain sign your matter is fit for sublimation: Take then your impregnated Earth or Salt, put it into a bolt Head with a long Neck, strengthen the body of it with a strong lute, and the lute being well dried, set it into your Furnace, put fire under, which at first must be gentle,

le, increase it discreetly and gradually, until your bolt Head be in a good heat; if nothing yet rise, increase your fire until you see your matter sublime; continue that degree for 24. hours, in which time all your Salt will be sublimed. A noble Medicine, and that which R. Lullius calls *Mercurius Vegetabilis*, *Sal Armoniacum*, and many other names.

Take now of pure Spirit of Wine, that is, *totus ardens*, and will burn a Linnen rag one pound; of this before sublimed Vegetable Salt four Ounces, put your Salt into a Glass Body, and pour your *S. V.* upon it; shut well your Glass, and set it into *B. M.* to digest the time of two dayes; this being done, Distil it in heat of Ashes, into a large Receiver, continue your distillation until all be come over, and if any Salt remain yet behind, pour again your Spirit upon it, and again Distil it until it be all come over; add to it four Ounces more of the said Volatile Salt, putrefie as before, and again Distil it until all the Salt be distilled over with the Spirit; add yet four Ounces more of the sublimed Salt to your Spirit, putrefie as before; distil again; repeat this operation until you have also brought over these

these last four Ounces of Salt with your Spirit : and you have then the *Menstruum Vegetabile* of R. Lully, and a Noble and high Medicine, which you ought to keep safe and esteem as a great *Arcanum*, and a true Philosophical *Menstruum*, &c.

2. *Another Quintessence of Wine.*

**T**AKE of generous Wine about twenty Pints, or else what quantity you will; Distil it in a Glass Alembick, the Spirit being all come over, change your Receiver and draw off the Phlegme ; the Phlegme being all over , Distil with a stronger degree of Fire, and you will have a stinking red Oyl, and in the bottome of your vessel you will find the faces or *Caput Mortuum* of your Wine, which Calcine in a fit Furnace, until they become a white *Calx*. Rectifie your Oyl, several times from this *Calx*, Calcining each time the *Calx* or Calcined Tartar or Salt of your Wine until it become very pure, and have totally lost its fætidness; keep this Oyl until the other parts of your Wine are purified and united. Take now your Tartar after the rectification of your Oyl upon it ; Calcine it again gently and proceed

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ceed with it, with your Spirit of Wine of your first distillation, as you did with the former process even to the union of the Spirit and Salt, until it have imbibed all its Spirit and be fit for sublimation, which you may then sublime as in that process, if you please, if not, dissolve it thrice in Spirit of Wine of the first distillation; Filter it and distil off again your Spirit to a Dryness; Dissolve it again, Filter and Congeal it; and thus do thrice; add then to it, its rectified Oyl, and digest them together to a perfect Union, and you have a very pure Quintessence of Wine, and a powerful and Cordial Medicine, &c.

### 3. *The Quintessence of Damask Roses.*

THESE Roses, although of something a Cathartick nature, yet are they also Cardiack, Cephalick, and Balsamick, as their most fragrant Odour and the comfort they afford both to the Heart and Brain, do well assure us; some ordinary Medicines are made of them, very mean in respect of what may be prepared out of them, because the ordinary and more numerous part of Practitioners in Physick understand

understand not the way of preserving the chief and rejecting the unprofitable parts of them: but the more studious and diligent in Chymistry, shall by the following Method, have a most excellent and noble Medicine extracted out of Roses, and this onely by confusion and expression of their Juice, and thence extracting the aethereal and fragrant Spirit, Oyl, and fixed Salt, &c.

**T**AKE a large quantity of fresh damask Roses, beat them very well in a Marble Morter, press out their Juice very strongly as long as any will run; see you have a sufficient quantity of it, take then a portion of the expressed Roses from whence you had the liquor, put it into a fit vessel for putrefaction, put upon it of the juice so much as to over-top it the breadth of six fingers; stop then your vessel very close and set it to putrefie in *fimo equino* for three Moneths until it be well putrefied and fermented, and the Spirits begin to rise; Distil it then in lent heat of *B. M.* the Spirit being all come over, rectifie it several times to free it from its Phlegme; keep it safe in fit Glasses close stopped, what remains in the Distillatory is

to

to be urged with a strong Fire gradually increased, that whatever either of Phlegme or Oyl is yet in it may be driven out; the residue, or *Caput mortuum*, must yet be Calcined in an earthen vessel with a strong fire even to a whitish gray Ash; upon this Ash put into a Retort, pour the last distilled Water and Oyl, and Distil it again from it; Calcine again the *Caput mortuum* or *fæces*, to a whiteness; and again pour both Oyl and Liquor to it, and again distil it thence; this operation is so often to be reiterated as until the *fæces* remain behind very white, and the Water and Oyl have lost totally their *fætidness*, will scent and smell very well; extract then the fixed Salt out of these *fæces*, with the Phlegme formerly separated from its æthereal Spirit, if there be enough of it; if not, take distilled Rain-water, and with it extract the fixed Salt by boyling the *fæces* in it; Filter the solution and Coagulate it; repeat this operation of solution (after a gentle Calcination) Filtration, and Congelation, until you have your fixed Salt most Pure. This fixed Salt joyn with the ætherial Spirit, the Oyl, and volatile Salt, if any ascend in the Preparation: for sometimes it riseth

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nor

not *per se*, but is carried over with the Spirit in form of Spirit, so that in joyning the Spirit with the fixed Salt, you will at the same time, and in the same operation joyn also the volatile Salt with it; this being prudently and Philosophically performed, the whole is to be Putrefied in *fimo equino* or *B. M.* for fourty dayes, and then with a most gentle heat of Ashes you must separate whatever Phlegmarick moisture remains in it; that which remains Coagulated in the bottom is the *Arcanum of Roses*; a most high Cordial Medicine. The Dose about twenty or thirty Grains, in Spirit of Wine, Cinamon-water, Spirit of Orenge or Limmons, or any distilled Water, as occasion requires.

*The Virtues.*

*This is an excellent Cordial Cathartick Medicine both for old and young Men, Women and Children; and worthy even Kings, Princes, and all great and Noble Personages whatever.*



4. *The Quintessence of Winter-Cherries.*

**H**AVE in readines a sufficient quantity of these Winter-Cherries, when they are in their prime bruise them well in a Marble Mortar, expresse their juyce as much as may be; having prepared a large quantity of the Juyce, divide it into two parts, the one half put into a fit vessel, with some of the bruised Cherrys the juyce came from, shut close your vessel and set it the space of a Moneth in a gentle *Balneo*; the time being over, distill in *Bal.* with a little stronger heat, whatever will rise; what distills pour again upon its *Magma* or *faeces*. Stir them well together, and being well mixed, put all into a strong Linen Cloth and let them well run through, presse afterward the remaining part very strongly, to get all the juyce out; Filter it all; being filtered Evaporate it to the consumption of half its quantity, set the residue into a cold place to Christalize; the Christsals sublime, for they are the volatile Salt of the Cherries: The other part of your Liquor put into another vessel that is close, and set it into a cold place to ferment for

a full Moneth; the Fermentation being done, take it out and Distil its Spirit in the heat of *B.* rectifie it to free it fully from its Phlegme; being rectified, joyn it with its sublimed and purified volatile Salt, and joyn both with the fixed Salt drawn out of the Calcined faces Roots and Branches of the Winter Cherrys by Solution, Filtration, and Coagulation, oft times repeated until it be most pure; being joyned, Circulate them in a fit vessel with gentle heat the time of a Moneth; then have you the Quintessential *Arcanum* of Winter Cherries, and a very pure and potent Medicine.

*Its Virtues.*

*This Quintessence wonderfully provokes Urine, purges the Reins, and cures Ulcers there, if taken in Spirit of Terebinth; It cures the Jaundies and Epilepsie. Its Dose is about a Scruple, or half a Scruple, as strength, age and condition requires, and in Vehicles appropriate to the Cure of the Disease, if so be had.*

## 5. The Quintessence of Mint.

**G**Ather sometime in the Moneth of *July*, some hours after Sun-rise, in a fair day, a large quantity of flourishing and well grown Mint and out of it well bruised in a Mortar, express its fragrant juyce, put it into fit vessels with a small quantity of the Mint it came from; shut well your vessel and set it into a cold Vault or Wine-cellar the space of a Moneth there to ferment; the fermentation being well performed, Distil from it in gentle heat of Ashes its æthereal Spirit, until the veins cease in the Head of your Alembick, for then is all its ardent Spirit risen; which rectifie yet several times to free it from its Phlegme; this being done, keep it safe until you have prepared the other parts to joyn with it, viz. its volatile Salt, which you will find in the fæces from whence you drew the burning Spirit; upon this *Magma* or fæces therefore pour your rectified Spirit, or if you have not sufficient of that, pour into it as much alcool spirit of Wine as will suffice; viz. that it overtop it the breadth of six fingers. Shut close your Glass, and

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digest

digest it in lent heat of *B. M.* for one and twenty dayes; Distil it then again until the veins disappear in the Head of your Alembick; dephlegme again your Spirit as before, and again put it upon the same moist faces, and digest again six or seven dayes in lent heat of *B.* or Ashes; and again distil your ardent Spirit; rectify it again, and so often repeat this procedure of Affusion, Digestion, Distillation and Rectification of your ardent Spirit until the volatile Salt arise with it, which after several sublimations, or rectifications with the said Spirit is to be dissolved in it, and so kept together very close and safely until you have prepared the Oyl and fixed Salt, and made them also fit for Conjunction with the said Spirit and volatile Salt already prepared, &c.

**T**AKE a sufficient quantiry of well-dry-  
ed Mint, put it into an earthen vessel fit for distillation *per descensum*, fill it even to the neck, and strongly press it in, that it may hold more; shut well the mouth of your vessel with a double course linen Cloth well wet before, or with a plate of Tin full of holes, and joyn thus your vessel to another such vessel, in which let  
there

there be onely some Fountain Water, and joyn them so that the neck of that full of Mint may enter into the neck of the other; and set it thus fitted into a Furnace fit for a Descensory distillation; put Fire to it gradually increasing it to the highest, continue it about twelve hours; this being carefully performed, let your Fire go out, and being cold separate the Water and Oyl, and rectify the Oyl several times from a small quantity of Vitriol Calcined to a redness, changing each time the Vitriol. To this rectified Oyl put some new leaves of fresh Mint, and let them infuse for seven days the vessel close stopped; separate then these Leaves from your Oyl by expression, and put it upon more fresh Mint; infuse and separate again your Oyl and repeat this operation with fresh Mint until your Oyl become very fragrant, and smell strongly of the Mint; to this Oyl put your before rectified Spirit and volatile Salt and joyn all three with the fixed Salt, which you are to extract out of the Ashes left in your vessel after the distillation of the Oyl *per descensum*; the fixed Salt being by often Calcination, Solution, Filtration, and Coagulation, made most pure; joyn and circulate them in gen-

the heat of *B.* or *Ashes* for several days and then have you the Quintessence of *Mint*.

*Its Virtue..*

*This Quintessence is a great strengthener of Nature, especially of the Ventricle, therefore very potent in all Vomiting. It is good against the biting of Mad Dogs, if the Wound be presently washed with a little of it, diluted in Water, it dissolves hard tumors of what kind soever, &c. Its Dose a Scruple in Aniseed, Fennel, or Cinamon water, &c.*

*6. The Quintessence of Baum.*

**T**AKE in the Spring time when Baum is in its prime, a great quantity of fresh and well grown Baum, bruise it well in a Marble Mortar, expresse strongly its juyce; of this juyce have sufficient; put it into fit vessels, and put to it some well rectified Spirit of Wine; shut close your vessels and set them either into a Wine-cellar or other convenient place for a Month, or six weeks, to compleat the fermentation; that being over, put your fermented Juice into your Alembick and distil with gentle

gentle heat its ætherial and fragrant Spirit, which rectify yet several times to separate its Phlegme; keep it then close stopp'd up in fit Glasses; to the remaining fæces put a well rectified Spirit of Wine (this ætherial Spirit distilled from it is better, if you have enough of it) set it to digest in B. five or six days; this done, distil off the Spirit until the veins in the head of the Alembick do cease, if any Phlegme arise, separate it; have a care you draw not off the moysture so much as to leave the fæces dry; for if you should so do, you would loose your volatile Salt. Pour then on again your separated Spirit well dephlegmed, to the fæces, and distil again; draw it off again, and again, pour it on, digest, and distil; this operation continue so long until the volatile Salt of the Baume arise with the Spirit, which rectify and sublime yet several times with the Spirit, and then put it to the Spirit and keep it safe; have then in readiness a large quantity of well dried Baum, put it into your Copper-stil, pour Water upon it, so much as to fill your Copper three fourths full; set on your head, and having luted it close, distil its Oyl; rectify or distil this Oyl several

veral times to render it the more pure, keep it in fit Glasses close stopped. Take now either the Baum remaining in your Copper-stil well dried, or else other Baum; Calcine it to a whitish gray Ash, out of it with distilled Water extract the fixed Salt, which purify by repeated Calcinations, Solutions, Filtrations, and Coagulations; to it so purified put the Spirit and volatile Salt, digest them a while together, then add the Oyl and circulate all together for some time; this done, you have the Quintessence of Baum and a very restorative *Arcanum*. Keep it safe,

*The Virtues and Use.*

*This Quintessence Strengthens Nature in all its actions speedily and pleasantly. It maketh the Heart cheerful; opens obstructions of the Body throughout. In short, it acuates all the internal senses, and relieves the whole Body beyond belief. Its Dose a Drachme in proper Vehicles, as Broth, Aniseed or Cinamon-water; or its own Distilled water, or any such convenient Vehicle.*



7. *The Quintessence of Hyfop.*

**G**Ather a great quantity of Hyfop when it is in its prime, and gather it in a fair Morning some few hours after Sun-rise; bruise it in a Marble Mortar, and by expression gather its succus or juice; put this Juyce with some part of the Herbs you expressed the Liquor from, into fit vessels for Fermentation; shut well the vessel and set into a cold Vault or Wine-cellar a Moneth to give it fermentation; Distil then its ardent Spirit, which rectify well from its superfluous Phlegme; being alcolised, cohobate it upon the fæces you drew it from; digest them again for five or six dayes; Distil again (but not to a driness, for so you would spoil all) rectify your Spirit and put it again upon its fæces; which Cohobation, Digestion, Distillation, and Rectification of your Spirit continue so long until you see the volatile Salt arise with the Spirit into the Head of your Alembick, or else perceive it by the taste of your Spirit to ascend dissolved with it in form of Spirit; for sometimes it will so rise, and not in the form of Salt; this  
done

done rectify them together to make them yet more pure. Take now well dried Hyſop and in a Copper Alembick (as in the former proceſs) diſtil its Oyl, which you may rectify from fresh Hyſop in your Alembick, and that ſeveral times to purify it and render it more fragrant; keep it ſafe; take now well dried Hyſop, or the Hyſop remaining in your Copper, whence you diſtilled your Oyl; Calcine it to a whitish gray Aſh or *Calx*: and out of it by boiling it in diſtilled Rain or Fountain-water, extract the fixed Salt; Filter the Solution, Evaporate or diſtil of the Water to a dry Salt; which gently Calcine again, Diſſolve, Filter, and Congeale. This proceſs of Calcination, Diſſolution, Filtration, and Coagulation, continue ſo long as until your fixed Salt be ſufficiently freed from its terreſtreity and become very pure, and fit to joyn with the Spirit, volatile Salt and Oyl; which being all duly joyned, Circulate all together for one and twenty dayes, to unite and perfect your *Arcanum*, and potent Hyſopick Quinteſſence. Keep it ſafe.

*Virtues and Use.*

*This Quintessence of Hyssop is a very safe and effectual Medicine in Coughs of the Lungs, Shortness of breath, very operative, opening obstructions of the whole Body; good against Dropsie, Worms, yellow Jaundies, &c. Its Dose about a Drachme in a convenient Vehicle and taken fasting, &c.*

8. *The Quintessence of Thime.*

**G**ATHER in a fair Morning, and some hours after sun-rise, a sufficient quantity of prime and well grown Thime, beat it in a Mortar to an impalpable pap; express its juyce to the utmost; put this juyce into fit putrefactory vessels, add to it some portion of the bruised Thime, with about a sixth part of highly rectified Spirit of Wine; shut well and closely your vessels, and set them for a Moneth or six weeks into a Wine-cellar, or other convenient cold place for fermentation; which being well over, put your fermented juyce into Glasse Alembicks, and distil with gentle heat of Bath its ætherial and ardent Spirit, rectify it several times to separate

parate its Phlegme; pour it again upon its fæces left in your Alembick, digest some days, and again repeat the distillation, dephlegme again your Spirit, and return it upon the fæces (which ought each time to be left moyst) digest and distill as before; rectify still your Spirit and affuse it to your fæces. This operation proceed so long in until you see the volatile Salt rise with your Spirit in form of Salt, or else perceive it by the taste of your Spirit to rise dissolved in it, which it will sometimes do. Being well purified by frequent sublimation and distillation with the Spirit, keep safe in Bottles close stopped. Take now a sufficient quantity of well dried Thime, and in your Copper Alembick with the addition of Water to it, distil its Oyl, which rectify several times from fresh Thime, then keep it safe also; and out of that Thime left in your Copper, Calcined to a whitish gray Calx, extract with distilled Rain-water, the fixed Salt; Filter the solution, abstract or evaporate the Water to a driness; then again gently Calcine the Salt, dissolve, filter, and congeal; and this so often do until your fixed Salt be most pure and fit to joyn with the Spirit and volatile

volatile Salt, which then digest a while ;  
to them add the rectified Oyl, digest and  
Circulate all until you have a perfect uni-  
on, and then you have the true Quint-  
essence of Thime. Keep it in Glasses close  
stopped.

*The Virtues and Use.*

This is a safe speedy and pleasant Re-  
medy for those affected with difficulty of  
breathing, because it is a great Strengthen-  
er of the Lungs and Breast. It is good to acu-  
te the decayed sight, profitable for Dropsi-  
cal people, and all such as abound with too  
much moysture, because it mightily increaseth  
by its Salt the natural heat and humidum  
radicale of the body. Its Dose some few  
drops in Wine, Broth, &c.

9. *The Arcanum of Sage.*

**G**ather Sage in a fair Morning some  
three or four hours after Sun-rise,  
and about the middle of June; bruise it  
sufficiently in a stone or Wooden Mortar,  
to an impalpable mass or pap, press out  
its Juyce as much as may be, and put it  
with some part of the Sage into fit Glasses  
for

for fermentation; and add to it of well rectified Spirit of Wine, to accelerate fermentation, about a sixth part; set it into a Cellar or other convenient Vault the time of a Moneth to open its body and set at liberty its ætherial Spirit; Distill it with gentle heat as long as any veins rise in the head of your Alembick, which are the ardent Spirit; those ceasing, let all cool; rectify your Spirit, being pure put it back upon the moist faces you drew it from. Digest it again; distil as before rectifying each time the Spirit to free it from Phlegme; Cohobate it, digest and distil it so long, until either the volatile Salt arise, as Salt, or else dissolved in the Spirit. Rectify them yet together seven times, and keep them in close stoppered bottles till you have prepared the other parts, viz. the Oyl and fixed Salt. Take now well grown and well dried Sage, and fill your Copper Alembick full of it; pour enough Water to it, and distil its Oyl; rectify this Oyl several times from fresh dried Sage, or else from greens; then keep it safe. Take the Sage remaining in your Copper Alembick and dry it, or else take other dry Sage; Calcine it to an Ash, out of the Ash extract

by Decoction the fixed Salt; Filter the Solution, evaporate the Phlegme or Water, and again gently Calcine it; Dissolve, Filter, and Congeale it. This let so often be performed till you have the fixed Salt most clear and free from fæces, and fit to joyn with the Spirit, Volatile Salt, and pure Oyl; put then your Spirit and volatile Salt to your fixed Salt; digest them; draw off the Phlegme, if any be, which will arise after the Spirit; then put to the remaining mass again its Spirit, then the Oyl; Circulate all a due time, and you have performed and made the Quintessence of Sage, and a pure Medicine.

10. *A Quintessence of Wine.*

**T**AKE of good generous Wine what quantity you will, put it into fit vessels for Putrefaction, which shut well that nothing expire; bury them in Horse-dung for two Moneths, but changing as often as needful your Horse-dung, and putting to new. This being done, put it to distil and separate gently in B. the Spirit, which being all come over, as you will know by the veins ceasing; change your Recei-

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ver (keep close your Spirit) and putting to another Receiver, distil the residue until its faces be left of the consistence of honey; set these into a Cellar for some time or until you see Christalls generated, as in the faces of distilled Vinger. Take out these Christalls very carefully, and wash them (but with a very nimble hand) in the distilled Phlegme of the Wine; if you are not very quick in this action, the Christalls will suddenly dissolve; the remainder that shot not into Christalls, Calcine to a white *Calx* or Ash; out of the *Calx* extract with the Phlegme, the fixed Salt, which purify very highly by often solutions, filtrations, and coagulations; let the solution after the first extraction, be made alwayes with Spirit of Wine of the first distillation: joyn the Salt, I mean the first Christalls and this fixed Salt, and put them into a Bolt-head, or other fit Glass; pour upon them a good quantity of Spirit of Wine of the first distillation, and stopping well your Glass, Dissolve them by a gentle Decoction in heat of Ashes, distil of the Spirit in an Alembick or Retort gently, at last increase your heat gradually unto such height as will raise the salt; which will at last rise Christalline  
and



and fair. Joyn this salt with twice or thrice its weight of pure alcalifate Spirit of Wine, and in a fit Glafs Circulate into a Quintessence. This is a great Cordial and cleanser of the whole Body. Its Dose from ʒ ss. to a ʒ j ss.

11. *The Quintessence of Agaricke.*

**T**AKE a sufficient quantity of very good Agarick, beat it to a subtile powder, put it into a fit solutory vessel, pour upon it of the ætherial Spirit of Damask Roses, or any other purging Vegetable; close well your Glafs and set it into a gentle heat of Ashes for a Moneth to digest; which being done, open your vessel and gently pour off the clear solution from the fæculential residence of the Agarick, which Filter and keep safely. To the remaining corporeal matter of the Agarick pour new Spirit of Roses; and shutting again your Glafs, digest as before in Ashes for nine dayes; these being over, separate warily the tinged Spirit from its residence, or fæces; keep safely the impregnated Spirit, and to the fæces of the Agarick pour a high rectified Spirit of Wine and distill gently, Cohobate

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the Spirit, and in each distillation separate the Phlegme; this do until the volatile Salt of the Agarick arise with the Spirit of VVine. This volatile Salt with the Spirit of VVine, put to the aforesaid Spirit, impregnated with the pure extract of the Agarick, the scæces of the Agarick left after the sublimation of the volatile Salt; Calcine to a white Ash, and with distilled Rain-water extract the fixed salt, which by often repeated solutions, filtrations, and coagulations, bring to the highest Purity, and a christaline Salt, which joyn with the foresaid extraction and volatile Salt: and after a convenient digestion together, draw off the Spirits to the consistence of Honey; to the Extract, pour again the abstracted Spirits, and dissolve and digest for three, or four dayes, filter the solution; distil again till it acquire the former consistence. Keep it safe in Glasses close stopped, for your use.

*Its Virtues and Use.*

*This Quintessence is a very noble purgative Medicine it purgeth Choller, Phlegme and Atelancholly, and all putrid humours whatever, because impregnated with its sulphur,*

phur, fixed, and volatile Salt, which do by a natural sympathy free the body from such corrupting humours, and suffers not the remaining parts to corrupt. It is a very gentle Medicine yet purgeth almost all parts of the body. Its Dose a Drachme to two Drachmes, in Broth, Syrups or any other fit Vehicle.

*The Quintessence of Scamony.*

**T**AKE of choice Scamony a pound, pulverise it, put it into a Bolt-head, pour upon it of distilled juyce of Limmons so much as to overtop it the breadth of six fingers; to it you may add an Ounce of Spirit of Vitriol: stop close your Glass and set it into a gentle heat of ashes to digest, and extract the space of fourteen days; these being over, distil it with a gentle heat: the distilled VVater pour again to the Scamony, and again digest it for nine dayes space; then again distil with gentle heat until the Scamony be left of the consistency of Honey. Again pour the distilled water to it, to dissolve in gentle heat whatever is pure, Filter it, distil again, and again dissolve, Filter and Congeal until it have the consistence of Honey or a thick Syrup. These operations continue so long as until it dis-

solve totally without leaving any faeces :  
 draw off the water and keep the extract,  
 Take then fresh Scamony and distill it *per*  
*descensum* ; the distilled Oyl rectify from  
 a small quantity of Vitriol calcined to a  
 redness until it have no *Empyreuma* and be  
 very clear. Calcine well the *Caput mor-*  
*tuum* of the Oyl, and out of it extract the  
 fixed Salt, which by often Calcinations,  
 Solutions, Filtrations, and Coagulations,  
 make most pure and Christalline : To  
 this put the extract, and the purified Oyl,  
 unite them in a gentle heat, and you have  
 a very excellent Cathartick *Arcanum* of  
 Scamony.

*Virtues and Use.*

*It is so noble and generous a purging Me-*  
*dicine that it may be used in any Disease*  
*where Purging is requisite. Its Dose one Ounce,*  
*to two ounces in broth, syraps, or distilled waters*

13. *The Quintessence of Celandine.*

**G**ather in the Spring time when it is  
 in its prime, a sufficient quantity of  
 the greater Celandine : Dry it very well  
 and Calcine it to a whitish Ash : out of  
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it with distilled *May-dew*, extract by decoction its fixed Salt, Filter the *Lixivum*, Congeal it, Calcine it again gently, and again Dissolve it; evaporate to a dryness, and again Calcine. And this you must so often and long proceed in, till you have rendred your fixed Salt most pure, and fit for conjunction with the other parts, which thus extract and purify. Have in readiness much of the Juyce of this *Celandine*, put it into fit Glasses for Fermentation; put to it to hasten its Putrefaction, some well rectified Spirit of Wine; shut well your Glasses and set it either into a cold Vault, Wine-cellar, or other convenient place, the full time of a Moneth or six Weeks. These being over, distil with gentle heat of *B.* or ashes, as long as any of its Spirit appears, which you will know by the veins like those of Spirit of Wine, and would be the same to appearance, and also taste, were no Spirit of Wine added to it; rectify well your Spirit to free it from Phlegm, return it upon its fæces, digest, and distil. Continue this rectification of the Spirit, affusion to its fæces, digestion, and distillation so long, till the volatile Salt of the *Celandine* arise with the Spirit: Rectifie

them together six or seven times, and then keep them for further process.

Take a large portion of well gathered and well dried Celandine, put it into your Copper-stil, fill your Still with Water, and setting on its Head, and well luting the joynts, put Fire under and distill its Oyl; which rectify several times to give it Purity fitting to joyn with the fixed Salt, volatile Salt, and Spirit: thus, put your Spirit and volatile Salt to the fixed Salt; Digest them a while to unite them; to these put the rectified Oyl, and Circulate all duely, and you have then a true and very noble Quintessence of Celandine.

*Its Virtues and Use.*

*This is a noble preservative for the Eyes, and a safe and pleasant curer of their defects. A certain remedy against the Jaundies, and all grief of the Teeth. It opens obstructions of the chief bowels, and therefore prevalent against Diseases thence arising. Its Dose from half a Drachme to a drachme, in fit vehicles, for inward use; for external use you may drop it into the Eyes, &c.*

## 14. The Quintessence of Scurvy-grass.

**G**Ather a large quantity of well grown Scurvygrafs, bruise it in a Mortar to a pappy substance, expresse its juyce, put it into fit Glasses, and add to it to accelerate Fermentation, some well rectified Spirit of Wine; shut well your Glasses and set them into some cold Vault, Wine-cellar, or other such convenient place, the space of a Moneth six or VWeeks. The fermentation being done, distil with gentle heat its ætherial Spirit; Dephlegme it by rectification, Cohobate it upon the remaining *Magma* left moist in your distilling vessel; draw it off again; dephlegme it again and return it to the moist sæces, and continue this Rectification, Cohobation, and Distillation of the Spirit from its sæces, until the volatile Salt arise with it in form of Salt, or else dissolved in the Spirit, as sometimes it doth; have then a sufficient quantity of the same Herbs well dried, as also the sæces from whence you expressed the Juyce; fill with them an Earthen vessel fit for a descensory Distillation, shut the mouth with a double course Linen Cloth wet with water,

water; fit to this another Earthen vessel (in which let there be water) whose neck may receive that wherein you put the dried herb, and set them so united into your Furnace fit for such operation, viz. a Distillation *per descensum*; distil it the space of ten or twelve hours, gradually increasing the Fire about and upon your Earthen vessel to the highest: Then let all cool, separate the Oyl from the VVater, rectify it several times from Salt of Tartar, or Vitriol Calcined to a redness, to free it from its faces and *Empyreuma*. Keep it safe until you have out of the Ashes extracted and prepared your fixed Salt, by repeated Calcination, Solution, Filtration, and Coagulation. This fixed Salt being Pure, joyn with it the Spirit and volatile Salt; digest them together some few dayes, then add to them the rectified Oyl; Circulate them all a due time, and you have the Quintessence you desire.

*Virtues and Use.*

*This is a very excellent Remedy against Scorbutick distempers opening all obstructions of the body, and cleansing all its parts.* In

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dose from ten to sixteen or twenty drops in  
Wine, Ale, Beer, Water, or any other fit  
vehicle.

15. *The Quintessence of Angelica.*

Gather this herb in its prime, in a ve-  
ry fair Morning some hours after  
Sunrise. Having a sufficient quantity of  
it, beat it in a clean Marble Mortar to an  
impalpable pap; expresse strongly its juyce  
as long as any will run; put it with some  
part of the faeces into fit Glasses, and put  
to it some pure dephlegmed Spirit of Wine,  
close well your Glasses and set them into  
some Wine-cellar, or other fit place the  
space of a Moneth to Ferment; which  
being done, distil by gentle heat of Bath  
its ardent Spirit; rectify it several times  
to depure and dephlegme it, return it  
to the faeces, which ought to be left moist,  
distil it thence again and Cohobate it:  
This do so often as until you find, each  
time rectifying your Spirit, and pouring it  
to its faeces, the volatile Salt arise  
with the Spirit either dissolved in it,  
which you will perceive by its taste, or  
else in form of a white Salt. Sublime  
it yet several times with the Spirit to ren-  
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der it most Pure; this done keep it safe; prepare now your Oyl by distilling a sufficient quantity of the herb in your Copper Alembick; rectify the Oyl several times (if you think fit from fresh Angelica) out of the faces left in your Copper well dried, or more of the dried Angelica, Calcined to a whitish gray Ash, extract its fixed Salt by decoction in VVater; Filter and Evaporate to a dryness, Calcine it gently; again Dissolve, Filter, and Congeal it; this do until it Dissolve without any faces, and be most Pure. To this pure Salt put your Spirit and volatile Salt, digest them in a fit vessel for some dayes, then draw off the Phlegme if any be, and add to the remainder the rectified Oyl; Circulate all in gentle heat, and you will have a true Quintessence or *Arcanum* of Angelica.

*Virtues and Use.*

This Quintessence is a great Cordial restorer of Nature, even in its lowest ebb almost to the return of full strength, if duely and discreetly used. Its Dose some few drops in pleasant Vehicles, as Spirit of Oranges, Lemmons, or Angelica-water, or any other fit vehicle;

it safe; a very great preservative in Pestilential  
 a sufficient, and against all Epidemical diseases.

## CHAP. II.

### 16. *The Quintessence of wild Arrach.*

**G**ather in a fair day, about the middle of *June*, a sufficient quantity of this stinking Weed *Arrach*, let it be of the largest Leaf that you can get; bruise it in a Marble Mortar to a very impalpable mass or pap, express the juice and put it into fit Glasses for Digestion; put to it of well rectified *S. V.* a sufficient quantity, *viz.* four, five or six parts; shut well your Glasses, and set it into a gentle heat of *B.* the space of 21. days; Distil then with due heat its ætherial ardent Spirit; rectify this Spirit well, and reasseuse it to its fæces from whence you distilled it; Digest it again for three or four dayes; Distil it again; Rectify your Spirit, and again put it upon the *Magma* or fæces; Digest fourty four hours, distil, &c. This repetition of Distilling, Rectifying, and Cohobation, continue so long

long until you have sublimed the volatile Salt with the Spirit, which raise yet several times with the same Spirit to render it more pure and subtile; then keep in Glasses close stopped. Take now sufficient quantity of well grown, large and rightly dried Arrach, distil its Oil *per Vesicam*; rectify it several times to make it pure; having so done, Calcine some well dried Arrach to a whitish Ash and with pure Fountain-water extract by Boiling, the fixed Salt of the Arrach. Filter the Solution or Lee, Evaporate and distill off the humidity to the dryness of Salt; which again gently Calcine in a covered Crucible for two or three hours; again Dissolve it, Filter the dissolution, and again Coagulate it. This operation of Calcination, Dissolution, and Coagulation, so long continue as until your Salt be well purged from all its terrestreity, and become most white and pure; to this purified fixed Salt put your Spirit and volatile Salt; digest them three or four days in a fit heat, then put to them their rectified Oyl; Circulate all a fit time, and you will have a potent Quintessence of wild Arrach, &c.

## 17. The Quintessence of Wormwood.

**G**ather of this Martial Herb when it is in its full strength, a sufficient quantity, beat it to an impalpable pap, in a Marble Mortar with a Wooden Pestle; express its juyce, put it into fit vessels for Fermentation; put to it some pure Alcohol Spirit of Wine, and shutting close your vessel, put it into a Wine-cellar or other fit place to Ferment. The time of Putrefaction being over, distil its ætherial Spirit in *B. M.* as long as any Spirits arise; these ceasing, let all cool, and rectify well your Spirit, put it again upon its faces, digest a day or two and then again distil as before its ardent Spirit, which free by Rectification from its Phlegme; put it again to its residence it was first drawn from; and again digest it in *B.* two or three dayes; then again repeat these operations of Distillation, Dephlegmation, and Cohobation, so often till the volatile Salt sublime with the Spirit, which yet raise with the said Spirit several times to increase its spiritual quality and purity: joyn it with the Spirit and keep it safe. Take now a large quantity of Dried  
VVorm-

VVormwood and distil its Oyl *per Vesican*, rectify it afterwards several times from fresh VVormwood : keep this also in close and well stopped Glasses; Calcine also a great quantity of well dried VVormwood to a gray Ash; extract with distilled Rain-water its fixed Salt: Filter and distil off, or evaporate the water to a dryness; Calcine again very gently your said Salt, and again Dissolve it: Filter, and again Congeal it. This operation of Dissolution, Filtration, and Evaporation, let so long be performed, as until you have rendred it sufficiently pure to joyn with the aerial Spirit, volatile Salt and purified Oyl, or put all into a Circulatory, and digest for some time until you find a sufficient union to compleat your Quintessence, and you have a very excellent *Arcanum* of VVormwood.

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## CHAP. III.

*Of the Oyles of Vegetables.*18. *The Chymical Oyle of Jasmin, &c.*

**T**AKE a large quantity of the flowers of Jasmin gathered in their prime, put them into a Copper distillatory until the Copper be half full, then fill the Copper full of Water, having so done put on the Copper distilling Head and lute close the joynts, and its refrigeratory well fitted, begin your Distillation, and gradually increasing your Fire, until your Water in your Still boyl with the flowers of the Jasmin : so will the Oyl of Jasmin ascend with the Vapour of the Water, which receive in a fit vessel; the Oyl will swim upon the Water, which separate by a Funnel. This Oyl you may put upon fresh Jasmin flowers, and digest for some dayes, and then rectify it if you think fit: and you will so prepare a most fragrant Oyl of Jasmin. And so may you prepare Oyl of Rosemary flowers, &c.

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19. *The*

19. *The Oyl of Rosemary.*

**G**Ather of well grown and fresh coloured Rosemary while it is in its prime, and before it flower, a large quantity, strip its leaves from the stalks, and fill two thirds of your Copper Alembick with it; put to it a sufficient quantity of Water, set on your distilling Head, and lute close the joynts, your Refrigeratory being also well fitted, put Fire under your Copper and begin your distillation, increasing your Fire discreetly and gradually to a boyling heat, and so will the Oyl of the Rosemary ascend with the vapours of the VWater, and going with it through your Worm in the Refrigeratory, will fall with the distilled water into your vessel set to receive it; which Oyl you may rectify yet again upon fresh Rosemary to render it more fragrant: This being done, you have a true and penetrating Oyl of Rosemary fit for Physical use, both externally and internally; which keep in Glass vessels close stopped.

Thus may you prepare Oyl of any Vegetable as well as by a descensory distillation:

on :



on: and indeed this is far better, and more fragrant. But here you are to remember that all Vegetables yield not Oyl in the like quantity; in some there is (or they yield) very little, and that so united with its aqueous parts, that it is not easily separable; what they are that yield Oyl in plenty, Experience, and Natural Philosophy will best acquaint you with, and imprint in your memory. To those two therefore I refer the ingenious Reader, desirous to acquaint himself with things of this Nature.

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## CHAP. IV.

20. *The Quintessence of Nutmegs.*

**T**AKE a sufficient quantity of well sented and sound Nutmegs, bruise them in a large Marble Mortar, hang them over boyling Water, that they may receive the hot vapour of it for some convenient time; put them then into a strong Linnen bag and press out the Oyl as long as any will run. Take this Oyl and put it into a Circulatory Glass, put to it of

well rectified *S. V.* shut well the joynts; digest them together for some days, twenty at least; Distill then *per B. M.* whatever will rise: so will you have with the Spirit of Wine, the Spirit, or rather the more volatile part of the Oyl of Nutmegs, which will swim upon the Spirit of Wine, and is of a most fragrant odour; put this Oyl upon new Oyl drawn also *per expression* & with them both, Spirit of Wine as before, digest and distil in a *B.* of boiling water; what arises, both Spirit and Oyl, pour again to the fæces, and distil as before; this affusion and distillation repeat so often as until the volatile Salt of the Nutmegs sublime in the Head of your distillatory like Snow, and more fusible than wax in very gentle heat, and most fragrant. The fæces both of the expression, and also of all the distillations are to be put into an earthen vessel fit for distillation *per descensum*, and accordingly, (all well fitted) to be distilled for ten or twelve hours with a violent Fire; the Oyl which is distilled, you must rectify several times from a small quantity of Vitriol Calcined to a redness, each time putting fresh Vitriol; so shall you well free it from its *empyreuma* and stinking smell, out  
of

of the Ashes left in the vessel after the descensory distillation, you must by the common way and Method, with Fountain-water extract the fixed Salt, and by repeated Solutions and Coagulations render most Pure, and joyning it with the Oyl and volatile Salt, by gentle heat of B. unite and keep for use.

21: *The Quintessence of Cloves, &c.*

**T**AKE of Cloves sound and fragrant, a sufficient quantity, bruise them somewhat in a Marble Mortar, put them into an earthen vessel, distil them *per descensum* as is before taught in the Quintessence of Nutmegs; rectify the Oyl several times from Vitriol Calcined to a redness: being well rectified and freed from all staidness and *Empyreuma*, put it upon a quantity of fresh Cloves lightly bruised in a Mortar, and put them both into a large Retort with Spirit of VVine Alcolised, and distil with the heat of a boyling Bath until all the Oyl be risen, which will by this means acquire the full and fragrant odour of the Cloves. Keep it close in fit Glasses well stopped; and out of the Ashes left in the descensory distilling vessel

fel extract with water the fixed Salt ; to which well purifi'd by often used dissolutions, filtrations & coagulations, joyn at last the fragrant Oyl : Unite them in a gentle heat until they become fit for use ; and you have the pure Quintessence of Cloves externally and internally to be made use of in a medicinal way ; a noble Remedy.

So may you also prepare the Quintessence of Cinamon, &c.

## CHAP. V.

### *Of Gums.*

#### 22. *The Quintessence of Gum Caranna.*

**T**AKE of Gum Caranna, what quantity you will, put it into a large Matrace or bolt Head of Glass, pour upon it of a highly rectified Spirit of VVine, a sufficient quantity to over-top it the breadth of six fingers ; stop well your Matrace and set it into a gentle heat of *Balneo* to dissolve the Gum ; let it stand twenty four hours or longer, then let it cool and decant the clear Spirit from the  
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faces, if you think any thing dissoluble  
be left in them, pour on new Spirit and  
digest, as before, until all be dissolved;  
digest the Solution 21. dayes; the vessel  
well shut, distil it then in heat of Ashes,  
with a gradual increased Fire, and first  
your Spirit of VVine will rise, after that  
a thin clear ætherial Oyl, next a yellow-  
ish, and last of all, (the Fire duely in-  
creased) a red Oyl; rectify these several  
times to purify them; and out of the  
Ashes of the *Caput mort.* of them well  
Calcined, extract the fixed Salt; which  
by often repeated Calcination, Solution,  
filtration and coagulation, bring to Purity  
and joyn it with the rectified Oyls; and you  
have the Quintessence of Gum Ca-  
ranna. Thus may you prepare the Quint-  
essence of all other Gums, and render  
them very potent Medicines, and answer-  
ing to the Virtues ascribed to the Gums.  
*&c.*

### 23. The Quintessence of Myrrh.

**D**issolve a quantity of Myrrh in the  
white Oyl, or ætherial Spirit of  
Terebinth, digest the Solution in *B.* the  
space of twenty days, distil it then with

a very gentle heat, and the Spirit or æthereal Oyl of Terebinth will first rise, pour it on again, and digest it again for seven dayes, then again distil it with a gentle heat and the Spirit of the Terebinth being all come over, change quickly your Receiver, and continue your distillation until nothing more wil rise; take the remaining fæces and Calcine them with a strong Fire, and out of the Ashes extract, after the common method, the fixed Salt, which being well depured by often reiterated Calcinations, Solutions, Filtrations, and Coagulations, joyn it to its rectified Oyl; digest and keep it safe as a noble Balsam, &c.

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**I** Might have been indeed, more large in giving the Preparations of several other Vegetables; but all Vegetables, or their parts, being easily preparable by some of the foregoing Processes or Methods, I thought it needless to weary the Reader, and make that Troublesome to him which should be his Delight. I shall from Vegetables pass to Minerals, where I shall also in

as concise a way as possible, conclude their Preparations; yet shall deliver so many of each of them, as will, I hope, be sufficient both for Instruction, and Use in Physick.

Those that shall desire more, will, by what they shall here find, be enabled further to satisfy their Fancies, and provide for their own occasions in a more plentiful manner, &c.

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Aurora

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Aurora Chymica,  
OF THE  
PREPARATION  
OF  
Metals.

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THE THIRD PART.

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*Of Metals, and Minerals.*

**T**HE Ancient Philosophers, and especially such of them as God was pleased out of his Abundant Goodness to bestow a greater portion of Knowledge upon, then upon others; and more particularly, in the Knowledge of



of Nature (the Servant of Almighty God) and her products in the Mineral Kingdome, have with one consent unanimously concluded that Metals contained in them the greatest Secrets and inestimable *Arca-na's*, both as to the Preservation of the present, and restoring the decayed and lost Health of Man; but how sparing they have been in their discoveries as to the way of obtaining this Treasure, or rendring Metals and Minerals such noble Medicines, those who daily make it their business diligently to follow their steps, and ænigmatical instructions, do best know and are most sensible. For my own part I truly credit what they have told us as to the Virtues of Minerals and Metals well prepared for a Physical use, but am very confident that those Processes of them now commonly used by Physicians, come far short of what by true Philosophical Preparations they may be brought unto. But be it as it may, we must be content with what God is pleased to let us know and be Masters of :

And because I have promised some preparations of Metals and Minerals as well as of Animals and Vegetables, I will give some few; but such as I dare assure the  
Ingenious

Ingenious and diligent Searcher after this Knowledge, he may with confidence have recourse to, both for Safety and Efficacy beyond most Common Preparations now in use, and daily growing into an unexpected Approbation and respect in the minds of the generality of Men; especially of the more rational and apprehensive. I hope time and our diligence will improve our store; this I heartily wish, and will for my own part, as cordially endeavour. And because I know many ingenious Practitioners may not have either time or advantage to provide themselves with such Medicines, I do here promise, I will, upon their modest application, willingly spare them such Medicines as I have prepared for my own use, whether of the more Common Preparations, but better elaborated, or other particular Remedies, and that upon a friendly account, the Medicine rightly Considered. Nor shall I be unwilling to afford any Doctor of Physick, or other Learned Physician the satisfaction of seeing my Elaboratory, or the Preparation of any Medicine he shall desire, at seasonable times, &c.

## I. A Preparation of Gold.

TAKE of pure foliate Gold, make an *Amalgam* of it, and seven times its quantity of purged *Mercury* after the common process. Take then thrice as much in weight as is of your *Amalgam*, of fine flower of Sulphur, grind the Sulphur and your *Amalgam* well together, put it into a clean Crucible, put spirit of wine to it, set it into a gentle heat between Coales, and set fire to your Spirit of Wine that it together with the *Mercury*, may burn away and your *Mercury* evaporate and leave the Gold Calcined; repeat this operation with fresh *Mercury*, Sulphur, and Spirit of Wine; continue this calcination of your Gold to nine times, so will your Gold become a very subtile *Calx*: Take then your prepared *Calx* of Gold, put to it thrice its weight of deliquious Oyl of Tartar (but this Oyl must be made of most highly purified Salt of Tartar, by many Solutions, Filtrations, and Coagulations) evaporate the humidity of the Tartar to a driness; grind the Salt and *Calx* of Gold well together, and imbibe it again with fresh Oyl of Tartar, twice its weight. Evaporate again the Phlegme to

a driness, and again grind the *Calx* and Salt well together, imbibe it again, and again dry it, and grind them very long together, then put this Composition into a strong Crucible, and set it, being close covered, into a Fire of Charcoals, which increase until it be red hot, then take it out, and grind it to a subtile powder and spread it upon a Marble stone fit for such purpose and set the Marble into some moist and cold place where dust may not fall into it, and it will dissolve into a red Oyl: put it into a Bolt-head, and if any of the Gold remain undissolved, imbibe it again with Oyl of Tartar, as at first, and proceed as you did before, and your Gold will be totally dissolved into a red Liquor: put it all into the Bolt-head, and digest it the space of 21. dayes in lent heat of Ashes; then take it out and evaporate the moisture to a dry Salt; which put again into a Bolt-head, and put pure rectified and Tartarised Spirit of Wine upon it, viz. Spirit of Wine often distilled from pure Salt of Tartar, digest them together the space of fourteen dayes, and your Spirit of Wine will be tinged most red. Pour this off, and pour on more and do as before: repeat this process until your Spirit

*Spirit of Wine extract no more tinctures; put all your extractions together and Circulate them for fifteen dayes in B. or gentle heat of Ashes. Then distil off your Spirit of Wine to a driness, pour it on again to dissolve your Gold. Set it into digestion it will again dissolve in your Spirit of Wine and set some faces, which separate warily, and again draw off your Spirit of Wine to a driness, and again dissolve it; and again separate the faces if any shall be; repeat this Solution and Digestion as long as your Gold shall in the Solution leave any faces: Then at last put fresh Tartarised Spirit of Wine upon it, and the dissolution being pure and without faces, distil it to the half or one third part, and you have left in the bottom an Oyl or Solution of Gold of no mean Virtue in Medicine. It may be used in all or most Diseases with very good success; it is a great strengthener of Nature, a high Cordial; its effects very admirable. Its Dose some few drops in good generous Wine, Broth, or any other fit Vehicle.*

2. *Another Preparation of Gold.*

**T**AKE pure foliate Gold, put it into a Bolt-head, and pour upon it of the Vegetable *Menstruum* or Quintessence of Wine, in the first Chapter, of the Quintessence of Wine (in the Second Part of this Tract, where we treat of the Preparations of Vegetables) put upon it of that *Menstruum* so much as to over-top it three or four fingers breadth; stop well your Glass and set it into a gentle heat of Ashes, and in few dayes this *Menstruum* will dissolve the Gold, and become of a clear yellow colour; which Evacuate gently, so that you pour not out with it the fæces, and pour it into another Glass; pour on more of the *Menstruum* and digest it again as before, and the *Menstruum* being again coloured, pour it off again and pour it to the first Solution; pour on new *Menstruum*, and do in all as before. This do so often as your *Menstruum* extracts any colour from the Gold. Take all your Coloured *Menstruum* and put it to distil in heat of Ashes, and the *Menstruum* will ascend yellow or coloured with the Quintessence of Gold: And then you have

have your Gold distilled with the Quintessence of Wine, and in the bottom of the vessel will remain the faces of the Gold and Quintessence of Wine. Take now of the Phlegme of Spirit of Wine, pour it to the Quintessence of Gold, and Wine, and the Quintessence of the Wine will be delibitated by the Phlegme put to it; put it then to distil in lent heat of a Bath, and the Quintessence of the wine will ascend clear mixed with its Phlegme, and the Quintessence of Gold will remain behind in the bottom of your vessel thick like honey, or a most red Gum. A high Medicine, and a true *Aurum Potabile*, and maybe dissolved in any Liquor fit for Vehicle; Its virtues and noble effects are so great, that enough cannot be said of it: for it is a safe, pleasant, and most effectual Remedy in all or most Diseases, and this is onely by its Corroborating quality, &c.

### 3. The Preparation of Gold.

TAKE pure refined Gold, dissolve it in a *Menstruum* made of three parts of highly rectified Spirit of *Sal gemm*, as hereafter; and one part of most strong  
H
Spirit

Spirit of Nitre ; distil off your *Menstruum* very gently in the heat of *B. M.* till you see your Gold remain in the bottom of your Retort like a Gumme, Cohobate your Liquor you draw off ; draw it off again gently as before ; Cohobate it again and distil as before : repeat this Cohobation until your *Menstruum* grow very weak ; Dissolve it with new *Menstruum*, and distil as at first ; pour it on again and draw it off so often as until it again grow weak ; pour on again fresh *Aqua Regia* and Distil, Cohobate and Distil so often as until your *Menstruum* again grow weak or have lost much of its first strength, and your Gold being cold, be increased double in its weight. Put it then into a Bolt-head, and digest it in *B. M.* for twenty dayes, or till it be black ; take it out and set it to resolve in a glass Dish in a cold and moyst place, into a red Liquor, then distil, or evaporate gently in *B. M.* the Phlegmatick moisture to a driness ; Dissolve it again, and evaporate. And this operation of evaporation, and resolution continue so long till it will Congeal no more, but remain an Oyl. A noble Remedy for external use, in Cure of old Ulcers, ulcerated Emrods, Cancers ; Venereal Ulcers,



Ulcers, &c. by onely touching them lightly with this Oyl. Resolve it so yet several times in the air, and draw off the attracted Phlegme; distil it then in a Retort with a shallow or low body, and distil it in sand with a pretty strong fire, and part if not all, will distil over: repeat the former operations until you have distilled over all your Gold, for it will all ascend, therefore still dissolve what shall be left, in the Air. This is a Preparation of Gold leading to such rare effects, that R. Lilly saith of it, *Et scias quando tuum corpus prorsus per alembicum transit, tunc habebis aquam preciosam quam sapienter custodi, nam si ejus valorem scires, custodires perinde ut tuum oculum.* Being all come over, rectify it several times; put it then into a body to which fit well its blind Head, and circulate it in B. until it rise no more, or very little; put it then to distil in a moderate heat, that if any thing will, it may rise, which will be like Oyl, if nothing arise it is so much the better, for sometimes nothing but an inspid Water will ascend, and it is an argument it is so much the better digested: however in this Water thrice distilled, dissolve it again, and depure it several times, and Congeal by abstracting

again the moysture ; this do so often till it flow like Wax, yet stand fixed in the greatest heat. Of this I shall now say no more, but leave it till some other opportunity, &c.

#### 4. *Another Preparation of Gold.*

**T**AKE fine Gold, melt it with six times its weight of Cupellated Silver; laminate it very thin, dissolve the plates in a well rectified *Aqua fort.* take the Gold which will be left in the bottom of your vessel (for onely the Silver will be dissolved) add to it six times its weight of purified Mercury, make an *Amalgam*; to this *Amalgam* put twice its weight of flowers of Sulphur, grind them well together, put them into a clean Crucible, which set between live Coals in a gentle heat, set your Sulphur on fire, it will Calcine your Gold and your Mercury will evaporate; repeat the Amalgamation, and Calcination six or seven times, and you will have a subtile *Calx* of Gold fit for your use in the following Preparation. Keep it therefore safe and clean till your occasion call for it.

Take then of the Urine of a young & sound Man, moderately drinking Wine, about

about fourty pints, put it into large Bolt-heads, which fill not above two thirds full, shut well your Glasses and set it to putrefy in Horse-dung, changing your Dung as often as need shall require, the space of fourty dayes; this being done, distil it in large Bodies *per Cineres*, until the Spirit be all risen, change then your Receiver and keep close the distilled Spirit; distil also the Phlegme, take then your distilled Spirit and Cohobate it several times upon the *Caput mort.* or fæces, that the Spirit may the better be separated and animated with a more fixed Salt, it will with it raise out of the fæces. This being rightly done, distil it in a high body with a very large Head and a wide Pipe, and your Spirit of Urine will rise in a volatile Salt, like Chrystal, without any waterishness with it; continue this distillation until all the Salt be elevated; dissolve this Salt oftentimes in pure Rain-water distilled, and rectify it as before; and this do Nine times, each time dissolving it in new distilled Rain-water, put then these pure Chrystals into a Bolt-head, and digest them with the addition of half so much pure Spirit of Wine, the space of one and twenty dayes in B. M. or until they be dissolved

solved into a pure clear Liquor; put them to it half so-much Spirit of Wine as was of the Salt, and digest them again together in B. the space of twelve dayes, then distil them together several times perfectly to unite them.

Take now your before prepared subtile *Calx* of Gold, pour upon it in a Bolt-head so much of the foresaid *Menstruum* as will cover it the breadth of five or six fingers, stop well your vessel and set it to digest in gentle heat until your *Menstruum* be tinged red as blood; decant this tinged *Menstruum* and pour on more; Continue this Affusion, Digestion, and Decantation as long as your *Menstruum* receives or extracts any tincture; take all your tinged *Menstruum* and digest them in a Matrace well closed the time of twelve dayes; draw then off your *Menstruum* in the heat of Ashes, and your Gold will remain behind in the form of a very red Oyl, and of a fragrant odour, dissolveable in any sort of Liquor, and may be accounted a *Succedaneum*, to a true *Aurum Potabile*. This solution of Gold, if urged with a strong fire, *per Arenam* after part of the *Menstruum*, will the Tincture arise with the other part as red as blood, and pass the Alembick,

at then a black, light, spongy earth, being left be-  
 as was hind in the bottom of the Retort : part  
 toge. of the Menstruum that came over with the  
 , then Tincture may be drawn away by B. M.  
 rfect. and the Oyl of Gold onely kept for use.  
 For this Preparation and Menstruum we are  
 abtile obliged to that great Philosopher R. Lully,  
 head though some have since put it into their  
 will Writings as their own. The truth is, I  
 gers, believe there is scarce a better Menstruum  
 igest to be found, that is so easily preparable ;  
 m be and I can willingly also credit R. Lully  
 nged when he tells me, *Vires habet Animales Vege-*  
 inue *tabiles & Minerales, & valet tam ad corpora*  
 rati- *metallim dissolvenda, cum metallina eorum con-*  
 s or *servata forma Vegetativa & germinativa, quam*  
 nct- *ad Medicinam.* Having prepared this Me-  
 ace dicine rightly, keep it as safely and esteem  
 es ; it a noble Treasure, &c.

### Virtues and Uses.

This Tincture is a high Cordial Medi-  
 cine, and profitable in all or most Diseases:  
 Its Dose according to the Age, Strength  
 and Constitution of the Patient, from some  
 few drops to thirty or forty, in proper Ve-  
 hicles.

## Aurum Vitæ Diaphoreticum : or

5. *A Diaphoretick Gold.*

**T**AKE of pure foliate Gold, prepare a subtile *Calx* of it, as in the foregoing Processes, Dissolve it then in a very strong and well rectified Oyl or Spirit made of *Maltba* Salt, digest it three dayes, then put to this Solution of Gold thrice as much of pure and well rectified Butter of Antimony made of *Regulus* of Antimony without *Mars*; digest them well and then distil *per Arenam*, and Cohobate the Butter so long upon the Gold, until the Gold rise totally with the Butter; Sublime them several times together; take then your sublimed Gold and Antimony, pour into them, but gently, and by little and little five or six times the weight of your Gold and  $\delta$ , of most strong and highly rectified Spirit of Nitre; distil your Spirit off again and Cohobate it several times; Edulcorate then your *Precepitate* of Gold and  $\delta$  several times by affusion of a weak Spirit of VVine, which digest with it; pour it off, pour on more, and let it have a pretty strong heat to extract the saline parts left in your

Dia phoretick

Diaphoretick : at last wash it again with distilled Rain-water. Dry it and keep it for use. Its Dose may be from 10. to 30. Grains.

6. *An Emetick, and Cathartick Gold.*

**T**AKE of Gold highly purged by Antimony, make an *Amalgam* of it and Mercury well purified; put upon your *Amalgam* a pure *Aqua fortis* so much as to dissolve your Mercury, so will your Gold be left in a subtile *Calx*; dissolve this *Calx* in Oyl of Sulphur rectified nine times from *Sal gemm* (taking in each rectification new *Sal gemm* the weight of your Oyl of Sulphur) digest the Solution some time in a gentle heat of Ashes or *B.* distil it *per Arenam*, Cohobate the Spirit several times; at last give it a very smart heat and your Gold will sublime with your Spirit; Cohobate it and bring it all over; to this distilled Gold put twice as much pure Butter or oyl of Antimony made of *Regalum* of Antimony, and the like Oyl of Sulphur rectified from *Sal gemm*, and digest them together; distil them until they sublime, or distil united, Precipitate them with distilled Rain-water; Edulcorate  
very

very well your Præcipitate, and you have prepared a very potent and efficacious Medicine, Emetick and Cathartick.

*Of Mercury, or argent Vive.*

**I** Do for some reasons (which I shall not now spend time to deliver) place the Preparations of Mercury between those of Gold and Silver, it is possible I may in another place, and upon another occasion more largely treat of it.

Many are the Preparations that have been invented to alter the external shape and figure of this Volatile open Metal, or rather *Principium metallorum*; to make of it a good Medicine, most of them are such as differ onely in appearance; the Qualities of Mercury remaining to most of them one and the same, viz. Emetick, Purgative, and Salivative, his Nature in few of them so far changed as to become onely Diaphoretick; but if such, even this way of Preparation, as the other puts onely a *Larva* or Vizard over his face: for he is still reducible into his running and fugitive form, and that by every mean Artist; he is the *Proteus* that deceives too credulous, and inconsiderate Artists. I deny



deny not his potency and aptness for Medicine, above all other Subjects (except Gold) rightly prepared, for it may easily be imagined what he may be, by what he is, even by these slight and trivial disguising alterations, *ex ungue Leonem*; he is another *Atalanta fugiens*, and as she, a lover of Gold: and it may be a Golden Apple, rightly prepared for his tooth and stomach, so as he may digest it, may so much stay his flight and swift wings, as that the laborious Artist may then get the better of him, and win the Race. He is truly that Dragon of which it is said, *Non meritur draco, nisi cum fratre aut sorore*; and without them he will frustrate the indeavours of the greatest diligence and prove unprofitable, as to their best expectations, that shall think to benefit much by him. Neither will the commonly known way of Conjunction here any thing avail them, for he will still leave them at the stake, and will not endure the Fiery Trial with them; and this a great Philosopher thus tells us, *Non videmus corporum aliquot in natura sua argentum vivum coagulare, sed ab iis ipsum fugere, quantumcunque fuerint sue convenientie; idioque consideravimus nullam corpus illi*  
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*in profundo adabrere.* What then is to be done? Fruitless will be the vulgar Amalgamations with Gold and Silver, and unprofitable also conjunctions by Corrosives in the common way. I will tell you as I am told, and do you make the best of it, it may be you may be more fortunate then others in the interpretation, and more happy then most in the performance, and therefore I freely acquaint you with the best instructions (as I think) I ever yet met with, nor will I deny my Tutor: It is the profound Lully, who thus tells me, *Decipiuntur stulti, qui putant posse conjungi Spiritus cum corporibus in eorum crassitie & diversitate Natura, & decepti sunt, hoc nec ficum valet, quoniam fieri non potest, donec deducuntur ad unam aequalitatem formæ.* This most charitable and plain Instruction first made me see my own errors, and fruitless labour in going about to Prepare Mercury with Metalline Bodies into a fixed and true Medicine; I alwayes after a tedious expence of time, labour, and cost, perceived my self deceived in my expectation, not finding my Mercury any thing more altered by the Body I joynd with it, then it would really have been without it.

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He in another place as honestly gives me this further admonition, *Præterea, aliud volo vos scire, Quod Mercurius non recte miscetur, neque perfecte cum corporibus, nam Spiritus non potest misceri cujus corporibus perfecte, nisi reducta fuerint corpora in speciem Naturæ, idcirco cum voles miscere Mercurium cum Sole aut Luna vulgi, reducenda sunt illa corpora in speciem Naturæ.* This good Instruction with the former, and others of the like nature which I afterwards every where met with, gave stop to my destructive proceedings, and hopes to have an extraordinary Medicine out of Mercury without a more rational process, then I had then wearied my self in; time and experience may perhaps better satisfy my Curiosity, for I verily believe, that Mercury well prepared will much prevail in the Cure of very many Diseases, and that *cito, tuto, & jucunde*, otherwayes being but (as usually) changed only in form, he may, being imprudently and rashly used, do more hurt then good; but least I should not my self understand the Instructions I have received, or others not apprehend my reflections on them. I think fit, least I should more hinder, then advantage better inventions to leave every one

one to his own fancy, and proceed to deliver a few Processes and such preparations of it, as I judge most safe, and fit for internal Medicines.

7. *A very good and safe Turbith Mineral.*

**T**AKE of well purified *Mercury* half a pound, dissolve it in a Bolt-head with one pound of very strong and clean Spirit of Nitre, draw off the Spirit by Retort in *Arena*; Cohobate it thrice; take then out your *Mercury* and grind it very well upon a marble, put it into another Retort and pour upon it a pound of rectified Oyl of Sulphur; draw it off in Sand; Cohobate or return it to the *Mercury*, and again abstract it; this do thrice. Repeat the operation three or four times more with fresh Oyl of  $\Delta$ , Edulcorate well the remaining *Mercury* by washing it with Rain-water, until it be very sweet then dry it well and burn Spirit of Wine upon it, and it is prepared and fit for use,

*Virtues*

*Virtues and Use.*

*This Medicine, however now esteemed but a Common Preparation, if rightly prepared, and prudently used, produceth good effects in the Cure of Venereal distempers. Its Dose may be to ten Grains.*

*8. The Corollate Arcanum.*

**T**AKE of purged Mercury half a pound, dissolve it in a Retort in well rectified Spirit of Nitre; draw off the Spirit of Nitre in a heat of Sand, Cohobate it thrice with addition of some fresh Spirit; then at last abstract it with very strong fire; the Spirit being all come over, let all cool; being well cooled take out your Retort, take out the præcipitated Mercury, grind it small, wash it very well to edulcorate; being sweet, dry it, put it again into a Retort, and pour upon it a well rectified Spirit of Common Salt, put it into your Sand Furnace and distil off the Spirit, which will rise somewhat weak; being all come over, let it cool; take it out, wash it very well with Fountain-water to separate what

what superfluous Salt may be incorporated with it; being by often lotions well sweetened, put it into a strong Crucible and in a reverberating or other fit Furnace, give it a sufficient strong fire till it become red, take it out, let it cool and grind it upon a Marble to an impalpable powder, at least to a very subtile one; put it into a white earthen-dish, pour Spirit of Wine upon it, set it on fire, let it burn away; do this thrice, and your *Arcanum* is prepared: a very good Medicine, if rightly made, it purges, and sometimes (if the stomach be very foul) gives a vomit or two; it opens obstructions, dissolves schirrous tumors; it is a good Medicine against Venereal distempers, Gout, Dropsie, &c. Its Dose from three to six Grains, &c.

### 9. Another Preparation of Mercury.

**T**AKE good *Venetian* Sublimate Mercury sublime it yet seven times from prepared Common Salt; changing each time the Salt; Having then in readiness a very high Spirit of Common Salt, put your Mercury into a Bolt-head, and pour your Spirit of Salt upon it; shut

well your Glass, and set it to digest in a gentle heat of Ashes the space of one and twenty dayes; it being all well dissolved, distil it by Retort in *B. Cohobate* the Spirit and distil it to seven times: then dissolve it in fresh Spirit of Salt, and put an equal quantity of alcolized Spirit of Wine to the Solution, digest again the space of a moneth in lent heat of Ashes; distil it again in *Balneo*, Cohobate to seven times; pour then a high Spirit of Wine alone to the Mercury and digest and Cohobate it so long till after your Spirit of Wine is come over, you shall see, if you raise your heat, the Mercury rise in a whitish and ponderous Oyl.

*The Virtues and Use.*

This Quintessence of Mercury is a very excellent medicament, it purgeth without any trouble, all praternatural humours stagnant in the body. It dries up Catarrhs, and eradicates their very fountain. It radically cures the Jaundies, Kings-evil, Gout, Dropisie, and Pox. Its Dose is six or eight drops in broth or other fit vehicle, taken in the morning, and fasting.

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10. Another

## 10. Another Preparation of Mercury.

**T**AKE common *Venetian* Sublimate, sub-  
lime it yet several times from a small  
quantity of *Rom. Vitriol* calcined to a red-  
ness, and common Salt, taking each time  
fresh Vitriol and common Salt; revive  
then your *Mercury* by distilling it from  
Lime and Salt of Tartar; take your re-  
vived *Mercury* and strain it several times  
through thin and clean Shammoy leather,  
and you will have a very pure and splen-  
did *Mercury* fit for the following prepa-  
ration.

Having thus fitted your *Mercury* for your  
work, proceed thus with it and animate  
it: make of your *Mercury* and Gold an  
*Amalgam*, as Gold-smiths do when they  
would gild, viz. Of one Ounce of Gold  
purged well by Antimony, and twelve  
Ounces of your *Mercury*. Having made  
your *Amalgam*, grind it very well in a glass  
Mortar with distilled Vineger until it ac-  
quire a very bright colour; dry it, and  
strain it through a strong, coarse, but clean  
linnen Cloth, what shall remain behind  
of the Gold, add more *Mercury* to, and  
strain it as before; this operation conti-

nue



ture until all your Gold have passed through the Cloth with the Mercury; put it now into an oval Glass whose third part may contain your *Amalgam*; set it well stopped into a continual gentle heat of Ashes until it become black in the top; take it then out, and strain it through a clean thin Shammy leather, if any of the Gold stay behind, add more Mercury to it, digest it as before; and this operation continue until all your Gold be passed with your Mercury through the pores of the Leather, then is it subtilised, but not yet sufficiently; put now all your Gold and Mercury thus united into a strong Retort, and set it into your Sand Furnace, and distil at first gently, afterwards more strongly, at last with a very strong fire, that the Gold may pass over the helme with the Mercury; if any of it should be left, add new Mercury to it; and repeat this operation until it be all carried over with the Mercury. Make then a subtile *Calx* of Gold by Calcination with Sulphur and Mercury several times repeated; take of this subtile *Calx* one Drachme, of your animated Mercury three Drachms, make again an *Amalgam* of these, and put them into a small oval Glass with a longness

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whose third part may contain your *Amalgam*; set this Glass into a Sand Furnace, where give it a continual equal heat until it become a very red precipitate, and induces a very great heat: and you have a Medicine of more then common efficacy, which you may safely use in the Gout, Dropsie, Pox, Leprosie, Feavers; or indeed in all or most distempers. Its Dose from one to ten Grains in Conserve of Roses or the like vehicle.

### II. *A Mercurial Oyl.*

**T**AKE pure *Venetian* Sublimated Mercury, grind it with Oyl of Tartar and Salt of Tartar, put it into a Retort, distil it in Sand with a strong Fire, so will your Mercury be revived, and distil into your Receiver; take now of this purified Mercury half a pound, dissolve it in a well rectified Menstruum of six parts of Spirit of Nitre, and one part of Spirit of common Salt; digest the Solution, distil it in Ashes to a driness, Cohobate it seven times, then dissolve it with fresh Spirit; this do as often; repeat the Dissolution yet as often with fresh Spirit; draw it off to a driness, take your Mercury, grind it

it well, and set it to dissolve in a Cellar, or other cold and moyst place; being totally dissolved, Abstract the attracted Phlegm in gentle heat of Ashes; Dissolve it again as before in a Cellar, and repeat this operation so often, as until your Mercury will not congeal any longer by gentle distillation, but remain an Oyl, this Oyl joyn with the Oyl of Gold made after the same manner as is before taught; you may also add to it an Oyl of *Lune* made after the same manner, as is shewed hereafter; Digest, Circulate, or Decoct them, until they be fixed, and then by often Solutions depurate and bring them to a flowing and fixed Salt, and you have a very high Mercurial Medicine, profitable in most chronick distempers, and radically curing Pox, Gout, Dropisie, Leprosie, or any such like Disease. Its Dose one Graine dissolved in Wine or any other convenient vehicle.

12. *A Mercurius Dulcis.*

THIS though now a common Preparati-  
on, yet is it sometimes so ill prepared,  
that Hurt is done by it, by reason it is left  
too corrosive. Take a pound of good *Ve-*

netian Sublimate, Sublime it twice, or thrice *per se* in a bolt Head; take then three quarters of a pound of Mercury revived and distilled from Sublimate by the help of Oyl and Salt of Tartar; grind your Sublimate to a subtile powder in a Glass Mortar, and incorporate it very well with the revived Mercury, put them into a bolt Head, and Sublime them together in a regular heat of Sand; being sublimed let them cool, take out your sublimed Mercury separating warily the light flowry part sublimed into the neck of the bolt Head; put it into a new bolt Head, and sublime as before; repeat this Sublimation five times, and you will have a good *Mercurius Dulcis*, and a Medicine now much used. Its Dose from five Grains to twenty: the often use produces Salivation, therefore warily to be administered, and by a careful hand.;

### 13. Another Preparation of Mercury.

**D**issolve a well purged Mercury in a rectified Spirit of Nitre, digest the Solution twenty four hours in gentle heat of Ashes; Precipitate it with Spirit of Armoniack, edulcorate it well by washing

ing, dry it, and you have a Mercurial Medicine purging downwards onely. Its Dose from four to six or eight Grains.

14. *A Diaphoretick Mercury.*

TAKE of well purged Mercury a pound, (*viz.* Mercury extracted out of Cinnabar by the help of Calcined Tartar) of Sulphur, of Antimony three or four Ounces, grind them well together, and sublime them into an artificial Cinnabar. Sublime this Cinnabar yet nine times until it become (being pulverised) of a very fine scarlet colour, or which will be yet better, until it be fixed and will no more easily Sublime: and you have then a noble *Arcanum* of Mercury.

This is a very excellent Diaphoretick Remedy both in Pox, Gout, and Dropsie, or any Disease requiring Evacuation by Transpiration; and one experienced Artist gives it this Commendation, *Vires aquae auri potabilis, modo fixetur.* I shall therefore say no more of it, but acquaint you that the Dose may be from a Scruple to a Drachme, in Conserve of Roses, or any such like bole.

## 15. Of Silver, and its Tincture.

**T**AKE of fine Cupellated Silver what you will, dissolve it in a well rectified Spirit of Nitre, digest the Solution in a bolt Head well stopped the space of seven dayes; distil off the Spirit in a heat of Ashes, Cohobate it several times until your Spirit grows weak; put on new, do as before; this also growing weak, put on new, and proceed until this also grow weak and Phlegmatick; at the last time draw it off with gentle heat in *Balneo*, that you force not the Spirits too much from your Silver; when all is cold put it into a bolt Head and digest it the space of fourteen dayes in *B.* rake it then out, and put it into a Glass dish, and set it to dissolve in a moist and cold place or Vault; distil it in lent heat of *B.* to a driness, set it again to dissolve (but so as no dust fall into it) being dissolved distil in *B.* as before (keep the Water comes from it each time) proceed thus to Dissolve and Congeal so long as until it remain an Oyl, in the bottom of your Distillatory after you have drawn off the Phlegmatick attracted moisture; distil it then in a low bodied

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bodied Retort in *Arena*, giving a strong Fire at latter end, so will your Oyl of Silver distil and pass the Alembick; if any of it yet distil not, repeat the former operations as at the first, until you have distilled it all over the helme; and you have a noble Lunar Medicine, its use in Medicine for all Diseases of the Head, and its Dose two or three drops in Wine, distilled Waters, or any such fit vehicle. Take of the Solar Oyl prepared before, one part; of the Lunar Oyl, two parts; of the Mercurial Oyl before prepared, three parts; put all into a bolt Head or body and blind Head, Circulate a lla fit time, and you will have a very great *Arcanum*, and fit to be used in most Diseases, specially in Chronick.

16. *A Lunar Tincture.*

TAke of pure Cupellated *Lune* four Ounces, dissolve it in purified Spirit of Nitre or *Aqua fortis*; digest the Solution in a gentle heat of Ashes for seven dayes, distil off the Spirit, Cohobate it several times until it grow Phlegmatick; take then this Phlegmatick Spirit and dissolve in it four Ounces of well purified Salt

Salt of Tartar, put it upon your Lime and distil it off again, Cohobating it several times; at last give a good strong heat, and your Lime will sublime into the Head of your Body, or else into the neck of your Retort; dulcifie this *Calx* and keep it. Take now of Christalls of Tartar prepared out of the faces of Wine, from whence you have distilled a Spirit: Take four Ounces of it, and pour upon it one pound of high Spirit of Wine, and distil it from them several times, so will your Spirit of Wine be acuated and fit for your purpose. Take your before prepared *Calx* of Silver, put it into a bolt Head pour upon it your acuated Spirit of Wine to overtop it six fingers breadth; stop well your Glass, and set it into a gentle digesting heat of Ashes, to extract the Tincture; decant the tinged Spirit, pour on more; digest again until it be tinged, decant it warily. This process of Affusion, Digestion, and Decantation continue till your *Calx* yield no more Tincture; Draw off then part of the Spirit of Wine from your Collected Tincture, even to the abstraction of half, or two thirds; and you have a very good Lunar Tincture and Medicament profitable



ble in all distempers of the Brain ; as Epilepsie , Vertigo , &c. Its Dose a few drops in fit vehicles , as Wine , Broth , distilled Waters , &c.

17. *A Purging Medicine of Silver.*

**T**ake one Ounce of pure Silver , dissolve it in three Ounces of *Aqua fortis* , put to it half an Ounce of rectified Butter of Antimony , and put upon it pure Fountain-water to precipitate it ; Edulcorate the Precipitated powder by often washing it , dry it , and keep it for use. Its Dose in Conserve of Roses , or the like , from 2. to 8. Grains , &c.

18. *A Lunar Bezoar.*

**D**issolve one Ounce of Silver in rectified *Aqua fortis* , to this Solution put three Ounces of Butter of Antimony , put to it six Ounces of pure Spirit of Nitre ; abstract the Spirit of Nitre with Cohobation six or seven times , each time adding an Ounce or two of fresh Spirit , and you will have a Precipitated powder , which Edulcorate well by often ablu- tions : dry it , and you have a Lunar Bezoar , and a very excellent Diaphoretick. Its Dose from 10. to 20. Grains , &c.

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## 19. A Fovial Bezoar.

**T**AKE of *Regulus* of Antimony, made without Iron, three Ounces, melt in a Crucible; to it being melted, put of *English Tynn* one Ounce and half, melt them well together, take this Compound *Regulus*, grind it small, put to it six Ounces of *Mercury* sublimate and by Retort distil from them a Butter; rectifie it and with Spirit of Nitre fix it as you did the Lunar Bezoar; and you have an excellent and safe Diaphoretick Medicament.

## 20. A Purging Medicine of Saturn.

**D**ISSOLVE two Ounces of Lead in *Aqua fortis*, to the clear Solution put two Ounces of Butter or Oyl of Antimony; pour to the Coagulation of both pure Fountain-water; Edulcorate well by frequent ablution the remaining powder, dry and keep it as a good purging Medicine if given in small Doses, viz. from three to ten or twelve Grains; if in a larger Dose it will be Emetick and procure some gentle Vomits.

21. *A Preparation of Mars or Iron.*

**T**AKE of Oyl of Sulphur a pound, of Common Salt four Ounces, put them into a strong Retort, set it into your Sand Furnace; fit your Receiver and distil the Spirits as long as any will rise. Rectify yet this Spirit thrice, and in it dissolve very clean filings of Iron, as much as it will dissolve in cold; Filter the Solution, put it into an open Glass and evaporate about two thirds of the moisture; set it into a Cold place or Cellar, free from dust or any filth falling into it, and in few dayes Christalls will be produced, of a saccharine taste and very pleasant; a very good operative Medicine, in all obstructions of the Liver, Spleen, Hypochondriacks, &c. It is a very excellent Medicine for Womens obstructions in general: Its Dose according to the Age and condition of the Patient, in Conserve of Roses, from 4. Grains to 15. or 16.

22. *Another Preparation of Mars, or Iron.*

**T**AKE of good *Hungarian* Antimony two pounds, melt it in a strong Crucible, being well fused, put to it three quarters of

of a pound of clean filings of Iron or Steel, melt them very well together with a strong Fire, pour it out into an Iron Mortar, or let it cool in the Crucible, and being cold, separate the Dross from the *Regulus*; beat it to a subtile powder, and put it upon an earthen dish and Calcine it, continually stirring it until it become a purple powder, and fume no more; put this powder into a bolt Head, and pour upon it the Philosophick Spirit of Vitriol very well rectified, dissolve, or extract in *B.* or Ashes until it will yield no more Tincture; Distil it and Cohobate the distilled Water until it be Phlegmatick, pour on new and do so several times; at last draw off your Water to a driness, and with Spirit of Wine extract again the Tincture, by pouring on several times fresh Spirit, until it will yield no more Tincture, abstract, or draw off part of the Spirit of Wine again, and reserve the Tincture for Medicinal use. Its effects are excellent in all Fluxes, Lienteries, Disenteries, &c. Hemrhoids internal and external, Womens superfluous Courses, &c. Its Dose some few drops in proper vehicles, &c.

## 23. Of Copper.

**C**opper, a Metal whose Preparation as to its *Calx* or Vitriol, being not much used for internal Medicines, because it so much nauseates the Stomack: I shall not be prolix in giving many ways of preparing it, I shall shew onely two or three, and such as I think most proper and profitable, and so leave it and the Metals until a farther occasion and opportunity, &c.

## 24. Spirit and Oyl of Venus, or Copper.

**T**ake of pure *Romane* (or *Dantz*) Vitriol about ten pounds, beat it to powder, put it into a well-coated Retort, set it into your Reverberatory, or else into your Sand Furnace, and distil with moderate heat its Phlegme, which Cohobate several times upon its *Caput mort.* or proper Colcothar, that by this means the volatile Spirits may be the better drawn out; at least put it into your Reverberatory, and gradually increasing your Fire to the highest for three Dayes, Distil its Oyl or ponderous saline Spirits; rectify them until they be very pure, both white and

and red, and keep each apart for its particular use in Medicine. I must in this deal ingeniously with my Reader; I do not my self think this an Oyl or Spirit of *Venus* (however impregnated with some small portion of its Sulphur) but a saline Spirit drawn from the Salt that dissolved the body of Copper or Iron into a Vitriol, &c.

25. *Another Preparation of Vitriol of Iron, or Vitriol of Copper.*

**T**AKE of Vitriol of *Mars*, or *Venus*, what quantity you will, Calcine it to a redness, beat it to powder, and put it into earthen Retorts and set them into your Furnace or Reverberatory, apply well your Receivers, and distil with a fire gradually increased to the highest degree, the Oyl of Vitriol; which rectifie and keep for Medicinal or other use; take then the *Caput mortuum* of your Vitriol left in your Retort, and being subtilly powdered put upon it very hot Water, stir them together, let the Water remain upon the Powder some time; when well settled, pour it off gently, Filter it; Evaporate the Water, and you will have a Salt, which you may again depure by Solution

lution, and again Coagulate, and it is a very good Emericck Salt. If the Vitriol were of Iron, the Salt is proper for Men; if of *Venus* (or Copper) for Women. Its Dose from ten to twenty Grains dissolved in common Water, or any other like vehicle.

23. *Another Preparation out of the Vitriol of Venus, viz. its Spirit.*

**T**AKE of Verdigrese (or Virideris) what you will, beat it to powder, and with it fill a large Retort well coated; set it into your Reverberatory or Furnace for a naked fire; fit your Receiver to it and begin your Distillation with a gentle fire, which increase gradually, as occasion and your matter shall require, until all the Spirits are come forth, which rectifie several times; out of the *Caput mortuum* extract the fixed Salt by a gentle decoction in common Water, or pouring on hot Water, purify it by several Dissolutions, and put it into a Retort, and put upon it, its own Spirit before rectified; digest it a while and distil it with Cohobation, until it have brought over with it all its Salt; to this Spirit put equal parts of Spirit of Wine and unite them by frequent

quent distillations; and you have a Medicine produciug no mean effects, &c.

**H**AVING done with the Metals, I come in the next place to *Antimony*, one of the most noble Subjects for Medicine I ever yet met with; it is indeed a very crude Mineral, and the Preparations used to make it good Medicine, are as numerous, if not more plentiful then those invented for *Mercury*; but most of them (as those of *Mercury*) ending in two or three kinds of operation, viz. by Vomit, Stool, or Sweat. I think it needless to be tedious in delivering many Preparations of it; for, *Frustra fit per plura quod fieri potest pauciora*, I will therefore deliver some few onely, and those such (for each kind of Operation) as I have found both safe and effectual rightly administred.

27. *A Regulus of Antimony.*

**B**ECAUSE you will have occasion for this *Regulus* in the Preparations following, I think it fit to begin with it, that you may have it ready for your further use.

Take



**T**AKE one pound of pure Male *Hungarian* Antimony, beat it and sift it, till it be a very subtile powder; to this put two pounds of good Tartar, and one pound of pure Salt Nitre, all subtilly powdered mix them well, and having a Crucible red hot between Charcoals in your Wind-Furnace, throw in by little and little with a Spoon, or small Iron Ladle with a long handle of this your mixture, until you have thrown in all; give it then a very strong Fire for a quarter of an hour or more; take it from the fire and pour it out into an Iron Mortar, or else let it cool in your Crucible; being cold separate the *Regulus* from the *Scoria* or Saline part on the top, the *Regulus* wash clean, & keep. The *Scoria* contains a kind of fixed Sulphur of Antimony (commonly called *Sulphur Auratum Antimonij*) which you must separate from the Salt, thus; boyl this *Scoria* in a glazed Earthen vessel with Fountain water, which will dissolve the Salt, and with it the Sulphur. Filter the Solution hot, and Precipitate the Sulphur afterwards with distilled Vinegar, or Oyl of Sulphur, Oyl of Vitriol, or Spirit of Salt diluted in common Water; wash well your Precipitated Sulphur, dry it and keep it for use.

28. *A Diaphoretick Antimony, or Bezoar Minerale Simplex.*

**T**AKE of *Hungarian Male Antimony* (which is known by its broad golden coloured rayes, as the accounted *Female* by its narrow and whitish, or silvery coloured streaks) one part of good *Venetian* sublimated *Mercury* three parts, being each brought to a subtile powder, mix them well and put them into a strong Retort, set it into your Sand Furnace, put to your Receiver and give it fire gradually as your matter requires, distil the *Butyrum* or Oyl as long as any will rise; cease then your Fire, let all cool, and rectifie your Butter several times from fresh Antimony, until the Antimony be left of a grayish colour, and your Oyl ascend of a red, or reddish colour; to this Oyl rectified *per se*, and put into a Retort, add six times its weight of very strong and pure Spirit of Nitre; Abstract and Cohobate this Spirit so long and often as until your Precipitated Antimony become most fixed six times at least; and you have a very efficacious, safe, and no way unpleasant Diaphoretick Antimony, Curing very many Diseases *per Diaphoresin*, if its use

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be continued for some dayes. Its Dose from 4. to 16, and 20. Grains, in Treacle or *Carduus* water, or any other vehicle proper for the Cure of the distemper.

29. *An Emetick Antimonial Medicine,*

TAKE of pure *Regulus* of Antimony made without *Mars*, half a pound, melt your *Regulus*; to it melted add one Ounce of pure Gold, of finest Cupellated Silver two Ounces, let all flow or melt well together; let them either cool in your Crucible or pour them out into a Cone: being cold, beat and grind it upon a Marble to a subtile powder put to it, and mix them well together thrice as much good *Venetian* sublimate *Mercury* in very fine powder; put them so mixed into your Retort, and distil in heat of Sand a Butter of Antimony, which rectifie often until it be as clear as Chrystal; dissolve it then in a cold and moyst place (*per deliquium*) where it may have no dust or impurity fall into it; to it so dissolved pour about a sixth part of rectified Spirit of Nitre; and after this pour upon it in a large Glass good store of pure Fountain water to Precipitate it, wash it often with fresh water, until it be perfectly sweet,

and the water after settling of the powder become altogether insipid; pour off your Water caretully, dry your Powder gently, and keep it safe for use. This is so noble an Emetick and Cathartick, that I cannot sufficiently commend it. Its Dose according to Age, Strength, and occasion, from half a Grain, to five or six.

30. *Spiritus Vitrioli Philosophicum.*

**T**AKE the first Water you pour from your precipitated powder and distil it, when the drops grow acide, change your Receiver and receive that sharp Spirit by it self, it is called Philosophick Spirit of Vitriol, and useful in Medicine, it is good in putrid Feavers, Scurvy, Dropsie, &c. Its Dose some few drops in Beer or such like vehicle.

31. *An Antimonial Diaphoretick Medicine.*

**T**AKE of pure stellate *regulus* of Antimony made without Iron, half a pound; fuse it in a strong and clean Crucible to it well melted, add three Ounces of filings of Steel, let them melt well together; being done, let them either cool in  
your

your Crucible, or pour them out into a Cone; being cold, beat it in a Mortar, grind it afterward upon a Marble to a subtile powder, to this powder add thrice as much pure sublimate *Mercury*; mix them well together, & distil from them in a heat of Sand, a Butter; to this Butter, rectified until it be very clear, put six times its weight of Spirit of Nitre, abstract it in your Sand-furnace and cohobate the Spiirt six or seven times, with the addition of some small portion of fresh Spirit, then have you an excellent Sudorifick Medicine. Its Dose according to strength, age, constitution, and occasion, from 3. to 20. grains in proper vehicle, as Treacle or *Carduus* water, &c.

## 32. Another Sudorifick Antimony.

TAKE of pure *regulus* of Antimony made with Iron, half a pound, and beat it to powder in an Iron Mortar, and grind it afterwards upon a Marble until it be most subtile; to this add four times its weight of pure Christalline Nitre, grind and mix them together, have in readiness a Crucible red hot between charcoals in your Wind-furnace, and throw in by little and little of this mixture into

your Crucible until you have cast in all your Composition ; let it stand yet for a quarter of an hour in a good heat in your Furnace ; take it out, let it cool ; being cold , set it into an earthen pan , pour pure Fountain-water to it to dissolve the Salt, your powder will precipitate in your Pan ; which wash often by affusion of fresh Water ( letting it well settle each time ) until it become freed from the Salts & be sweet ; dry it and keep it safe in Glasses close stopped, for Medicinal use. Its Dose from 3. to 20. Grains, in fit vehicles.

33. *Spirit or Oyl of common Salt, or Sal gemm, or Sal Nitre, &c.*

**S**pirit of common Salt being not onely a very excellent Remedy for many both internal and external Maladies, but also very useful for the better Preparing many other Medicines both of Animals, Vegetables, and Minerals. I think it fit to give you the process of it, by which way you may also make the Spirit of *Sal gemm*, *Maltha* Salt, Spirit of Nitre, or any Salt that yields an acid Spirit : and the way is as followeth :

Take either of common (*Spanish*) Salt, *Sal gemm*, or *Maltha* Salt, a pound,  
beat

beat it to a subtile powder and dry it very wel in an earthen Pan before a good fire, mix it then well with three or four pounds of powder of clean Tobacco-pipes, put it into a strong earthen, or well-coated Glass Retort; set it into your Furnace for a naked fire upon a bar of Iron (and in a small earthen dish with a little Sand in it, if your Retort be of Glass) shut up your Furnace all close but your vents, apply your Receiver well to your Retort, and begin with a gentle fire, which increase gradually and discreetly as long as any Spirits will arise with the strongest heat you can give; this being done, let all cool, and then take off your Receiver; rectifie your Spirit several times to free it from Phlegme and other impurities, each time first drawing off very gently some small portion, which will be Phlegmatick or weak, gather it in a Receiver by it self; then with an increased Fire, draw off the remaining strong Spirit, which after several rectifications keep in fit Glasses close stopped for Medicinal use, or other occasion. Thus may you make also Spirit of Nitre, *Sal gemm*, or any the like Salt.

34. *An Aqua fortis.*

**T**AKE of *Romane, Spanish, Hungarian,* or *Dantzick* Vitriol, Calcine it to a redness, beat it to powder, to three pounds of this, add two pounds of Salt Nitre in very fine powder and dry, mix them well, put them into your Earthen or Glass (well coated) Retort, set it into your Furnace for a naked Fire, put to your Receiver as is requisite; distil first with gentle Fire, which increase gradually, until all your *Aqua fort.* be distilled, rectifie it to free it from Phlegme, and fæces, and it is Prepared and fit for use. This Spirit dissolves all Metals but Gold.

35. *An Aqua Regia.*

**T**AKE of your before prepared *Aqua fort.* one pound, put to it four Ounces of *Sal Armoniac*, sublimed twice or thrice from decrepitated common Salt, put it to distil in a heat of Sand; rectify it twice or thrice, or till it be quite free from fæces, and it is ready to dissolve Gold, or any other Metal, except Silver.

36. *The Urinous Spirit of Sal Armoniac.*

**T**AKE a pound of *Sal Armoniac*, beat it to a subtile powder; with this mix

two



two pounds of Pot Ashes, in powder also, put them very quickly into a Retort, set it into your Sand-Furnace, apply your Recipient and distil gently, the Spirit as long as any will rise, which you will know by the Receivers being hot; that being cold, and the fire kept up, the Spirit is all come over; cease your fire, rectifie this Spirit several times, and it is ready for use, either as Medicine or otherwise; It is a very penetrating opning Spirit. Its Dose some few drops in fit vehicles.

### 37. Oyl of Amber.

**T**AKE of pure Amber a pound, beat it to a subtile powder, put to it two pounds of washed Sand, put it into a strong and well-coated glass Retort, set it into a reverberatory Furnace (or else in Sand) put to your Receiver and distil; gradually increasing your fire as occasion requires, until all the Oyl be come over; the first part will be white and thin, called the ætherial part; the next will be yellow; the third of a blackish red: each may be received apart, and so rectified, or else all together, which I think is best; for though the yellow, and the last red Oyl is not much accounted of, I take it, being well

well rectified, to be the best and most balsamick part of the Amber, and it will by oft repeated rectification, be altogether as penetrating as the white ætherial Oyl first distilling. Every one may do as he best liketh; its use is both internal and external.

*It is a very good Remedy for all distempers of the Head, hardly any thing more excellent, or efficacious, especially in the Apoplexie, Epilepsie, and Palsie; it strengthneth the Womb exceedingly, and so conduceth to fertility; it opens obstructions, and Cureth the fits of the Mother, Catarrhs, Tooth-ach and Head-ach; it wonderfully refresheth all the principal members, as Head, Heart and Liver,. Its Dose about 20. drops in proper vehicle, as Broth, Beer, Ale, Wine, &c. its outward use is to annoint the part affected, &c.*

### 38. Spirit of the Salt of Sulphur.

**T**HIS though now commonly made, is of very excellent use in Physick, a very noble saline Spirit, as having been purified by the Fire and in the midst of flames; it is of it self very useful and profitable for internal use; it serves also to help forward the Preparation of other Medicines, and therefore ought carefully to be Prepared; and the truth is, it is not inferiour to any saline Spirit

Spirit now in use ; its Preparation is thus ; you must have in readines a gla's Bell, with a hole at the top of the neck ; this hole must not be too wide, but about the bigness of the top of ones little finger ; you must have such a Contrivance as to have your Glass either stand or hang over a large well glazed earthen, or else a Glass-dish ; this Glass-dish must be wider then the bottom of your Bell, that the Bell may lie within the brims of it ; in this Dish you must set a small Pan under your Bell, which small Pan you are to fill with Brimstone and set it on fire ; and this small Pan must also be supported with some other thing that may not imbibe the distilled Spirit or Oyl of Sulphur, which in the burning of the Sulphur arises and condenseth it self on the sides of your Bell and so falls into your broad Glass, or earthen glazed Dish which your Bell stands over, but so that the bottom of your Bell be at least one inch from your broad Pan to give air to the burning brimstone, which otherwise will not burn ; your Sulphur decaying, you must supply your little Pan with more ; and having thus made a sufficient quantity of this Oyl, rectifie it several times by Retort *per se*, until it leave no fæces, then is it fit for Medicine and other uses.

*Virtues*

*Virtues and Use.*

*This Spirit is of excellent use in Feavers, for it allayeth all preternatural heats, strengtheneth the digestive faculty of the Stomack, revives the Senses, and preserves from putrefaction, and is therefore of great use in Physick. Its Dose some few drops in wine, Ale, Beer, or any other Liquor; ad gratam acedinem.*

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**I** Might have been more copious both as to particular Subjects in each division, as also in variety of wayes as to Preparation, *Chymistry* being very rich in her store of ways and Methods; but all, more or less, tending to one and the same end, viz. Purification. I have on purpose contracted, that I might rather recreate then weary the Reader; to whom I wish both Delight and Profit.

*Farewell.*

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*Postscript.*

## POSTSCRIPT.

**H**AVING at the end of the Second Part of my *Aurora*, promised my assistance to the ingenious Students in Physick, by imparting to those of them that shall desire it. Such Medicines as I prepare for my own practice, I have thought fit, here briefly to give an account of some of them, viz. the Names; they are such as will be both of general and particular Use to them; being to me, *quasi tot Medicinæ columnæ*. I am here Concise, because I intend in a small Book of two or three Sheets (my *Fontina Salutis*) suddenly to speak further of them, both as to their Virtues and Use; It is possible I may hereafter also give some enlargement to this my *Aurora*, with that other piece which I partly promise in my Epistle.

### *Medicines intended for my Fontina Salutis.*

|   |                                     |
|---|-------------------------------------|
| <i>Elixir grande (Cordiale &amp; Diaphoretic)</i>         |                                     |
| <i>Elixir Polychriston (Med. aperitivum)</i>              |                                     |
| <i>Elixir Antiscorbuticum (Sang. Mundificat, &amp;c.)</i> |                                     |
| <i>Elixir Lysippon. Archei Sedativ. &amp; anod.)</i>      |                                     |
| <i>Elixir Vivificians.</i>                                | <i>Pilula Antihydropica.</i>        |
| <i>Elixir Antihystericum.</i>                             | <i>Pilula Antivenerea.</i>          |
| <i>Elixir Lythoteron.</i>                                 | <i>Pul is Antipodagricus.</i>       |
| <i>Elixir Antopilepticum.</i>                             | <i>Pulvis Catholicus Diaph.</i>     |
| <i>Pilula Polygoga.</i>                                   | <i>Aurum Viæ Diaphoret.</i>         |
| <i>Pilula Anticachoëtica.</i>                             | <i>Pul. Cathol Emetico ca-</i>      |
| <i>Pilula Soteria.</i>                                    | ( <i>thart.</i>                     |
| <i>Pilula Landanosa.</i>                                  | <i>Spiritus salis balsam. nost.</i> |
| <i>Elixir Propriet. nost.</i>                             |                                     |

A further account of these in my *Fontina Salutis*,  
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Some possibly may think I have not fully enough declared the Virtues of these Preparations I have given in my *Aurora*. I am not ignorant how accurt I have been in it ; my intention in the emission being no other then to give my assistance, & prepose to those of my Profession, not yet versed in the operative part, so far as to incourage them to become their own Pharmacopeans, at least to know how so to be. And this I have endeavoured to do in as brief a Method as I could well comprise it. I question not their being already sufficiently knowing in the *Materia Medica* and the Virtues ascribed to each Physical Subject now in use ; the addition of a true Experimental Knowledge, which Manual operations onely can give, will add Perfection to their already laudable acquirements, and Compleat them in their way. This I deliver not as my own single opinion, but as pressingly advised by most eminent both Antient and Moderne Physicians, of which see the Judicious and Learned Dr. Everard *Manning* in his *Praxis Medicorum Antiqua & Nova*. My *Fontina* you will also find at Mr. *Starkeys*, &c.

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